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THE MONOPHYSITE CHURCHES AND CATHOLIC MISSIONS

THREE different Churches, forming the Monophysite bloc, ensued as a tragic consequence from the refusal of a number of Oriental bishops to endorse the Christological definition of the council of Chalcedon in 451. These three Churches, the Coptic in Egypt and in Ethiopia, the Jacobite in Syria and the Gregorian in Armenia, have clung for fifteen centuries to the Monophysite belief that in the one Person of Christ the human nature was so absorbed by the divine as to lose its identity and form one composite nature, thus rejecting the Chalcedonian formula that Christ possessed two natures, the divine and the human, united in one Person but neither fused nor absorbed.

The progress of Monophysitism in these three heretical groups can be easily traced in a common historical outline. Their secession from Catholic unity was due to disputes arising from the lack of precision in the verbal expression of theological concepts. Such doctrinal differences were acutely complicated by political antagonisms. It was not so much the heretical teachings of the Constantinopolitan archimandrite Eutyches that rallied the millions of Eastern Christians against the Byzantium-sponsored council of Chalcedon, but what was thought to be the implicit condemnation of the Egyptian patriarch of Alexandria, St Cyril, whose imprecise terminology had received an unorthodox interpretation. The difficulty of communications between the various parts of the vast empire hampered the spread of Catholic truth while the rebellious native subjects of Egypt, Syria and Armenia, by renouncing the faith of Byzantium, hoped to break the chain of reluctant political allegiance which tugged them to the

huge, lumbering craft of the Byzantine Empire, as it fatally sailed towards final disintegration. Everywhere, as the advancing Arab armies triumphantly extended the Moslem rule; Omar conquering Syria, Palestine, Persia and Egypt and Othman subjugating Armenia, Cyprus and North Africa—these feeble Christians, whose fathers belonged to a glorious race of martyrs, dwindled in numbers as they abjured allegiance to the faith and power of Byzantium, many of them going so far as to embrace the tenets of Islam, while many others, wishing to avoid such a sacrilegious extreme, espoused the teachings of Monophysitism, often totally unaware of their heretical implications.

THE COPTIC MONOPHYSITE CHURCH OF ALEXANDRIA (EGYPT AND ETHIOPIA)

The Coptic Monophysite Church of Alexandria occupies a leading place among the Monophysite group. Before the spread of Monophysitism, there was but one Church in Egypt—the Catholic Church of Alexandria, founded by St Mark the Evangelist, sent to Alexandria by St Peter in A.D. 40. Alexandria, being the most important Mediterranean port and the heart of Hellenistic culture, soon became the principal centre of light and learning in early Christendom and was recognized as second only to Rome in the Universal Church. Like the Eternal City, Alexandria had its persecutions, catacombs and martyrs, and, as latinity characterized the Church in Rome, the Byzantine outlook became the distinctive mark of the Church in Alexandria. Profound differences unhappily estranged the downtrodden descendants of the pyramid builders from their Byzantine masters. The Monophysite heresy, only because it had been condemned by a council convoked by the Byzantine emperor, which had also deposed Dioscoros, the Egyptian patriarch of Alexandria, became the doctrine of the new-born native Church of Egypt, which assumed the name of 'Copt' (meaning Egyptian). In their anti-Byzantium resistance, the Copts welcomed the Moslem armies to Egypt in 641. The new political masters, after a period of relative lenity, meted out measures of persecution and every possible discrimination and indignity to this wretched conquered race. Though millions became Moslems in the course of ages, the Coptic Church, thanks to what survived in it of ancient Christian fortitude, outlived untold vexations for 1500 years. With the advent to power of the

liberal and tolerant viceroy Mohamed Aly in 1805 a salutary revival took place in this ancient Christian body, to-day two million strong, headed by His Beatitude Youssab II, 98th Coptic Monophysite patriarch, whose titles are: 'Our most holy and most blessed father, Pope of Egypt, of the city of Our Lord, Jerusalem, and of the five cities of the west, of Libya, Nubia, Ethiopia and of Africa'.

Cut off from the rest of Western Christendom and deprived of the guidance and protection of the Holy See, the Egyptian Church, once the mother of the glorious pioneers of early Christianity, became barren and backward, exposed to all the inroads of heresy and rationalism. The countless efforts displayed in all times to bring it back to union with Rome had but ephemeral results.

But as a witness of the true Church among their Monophysite brethren there remained a small band of Catholic Copts to whom brave Franciscans and Jesuits dispensed the sacraments and the Gospel. The conversion of the Coptic bishop of Jerusalem, Amba Athanasius, in 1741, marks the beginning of a new era. Pope Leo XII established the Coptic Catholic patriarchate of Alexandria in 1824 and in 1899, under Pope Leo XIII, a patriarch was finally provided with the name of Cyril. His Beatitude Morkos II Khouzam, present patriarch, has a flock of 75,000, distributed in 4 dioceses and administered by four bishops and ninety-five well-trained Coptic-rite secular priests, and a score of Coptic-rite Friars Minor, and several Jesuits.

The Catholic Copts, once of negligible account and influence, despised both by Moslem and Orthodox, now form a respectable community, thanks to the patient and constant solicitude of the Holy See, a zealous legion of Western missionary priests and nuns, and the excellent work being done by 'The Catholic Association of Egyptian Free Schools', particularly supported by American Catholics through 'The Catholic Near East Welfare Association'. With their Monophysite brethren the Catholic Copts share identical traditions of race, culture, language and liturgy. To them the door is thrown wide open, that they may also fully share, with the Catholics of the whole world, the one great blessing of communion with the See of Peter, where the common Mother Church awaits with outstretched arms the final return of her cherished Egyptian flock which has gone astray for 1,500 trying years.

* * *

Monophysitism has always enjoyed a unique position of privilege in Ethiopia, the only foreign ally of the Egyptian Church. Christianity, according to a legend based on Acts viii, 27, was first introduced here by the eunuch, a courtier of Queen Candace, who returning from Jerusalem, was baptized by St Philip and 'Went on his way rejoicing'. St Frumentius (300-80) actually founded the Ethiopian Church. Taken as a slave to the court of Aksum, following a shipwreck on the Red Sea, Frumentius gained the favour of the Ethiopian king who was baptized in 328, and allowed Christianity to be propagated throughout his kingdom. Frumentius was subsequently consecrated bishop of Aksum by St Athanasius in Alexandria; to this day the Coptic patriarch of Alexandria has the right to consecrate the abuna (chief bishop) of Ethiopia.

The Monophysite heresy came to Ethiopia through nine monks, who having refused to accept the Chalcedonian Christological definition, were expelled from Syria by the Byzantine emperor in 485. The Ethiopian Church was completely Monophysite in the ninth century and the common heresy linked it with the mother church of Egypt, cutting Ethiopian Christianity off from Rome and all other Catholic Oriental patriarchates. An intricate relationship developed between the Ethiopian Church and throne, based on the legend of the emperor's descent from Solomon. While the emperor defended and helped to propagate the Monophysite heresy, the Ethiopian Church openly proclaimed his hieratic character as the 'Lion of Juda', the 'New Constantine of the Holy Empire of Abyssinia' and the 'Elect of God'. As a result the Amharic people became strongly attached to its religion and king. To this present day, Coptic Monophysitism is the established faith of Ethiopia.

Though the country readily became a haven for all heresies, it remained closed to Catholic penetration. Dominican missionary attempts in the thirteenth and fourteenth centuries resulted in new martyrs and no practical success. The Ethiopian delegation which had attended the council of Florence was killed in Egypt on its way back to Ethiopia (1441). A rapprochement between Rome and the Abyssinian Empire, based on the need of defence against the Moslem invaders, also had but ephemeral results because of the traditional hostility of the Coptic monks. In 1626 Jesuit missionaries succeeded in obtaining a formal submission to the Holy See from Emperor Susenyos who solemnly declared that he

'recognized the Roman Church as the Mother and Mistress of all churches and with her condemned and anathematized all the heresies which she condemned and anathematized notably those of Dioscoros and Eutyches, as they have been especially embedded here'. But he was then obliged to resign his power in the hands of his Monophysite son Fasilidas, who re-established the dissident Coptic Church, banished Catholic missionaries and reinforced the old relationship between the Coptic patriarchal see and the Ethiopian monarchy.

Franciscan missionaries from Cairo made new attempts to penetrate the country in 1699, but again in vain. An Ethiopian priest of the seminary of *Propaganda Fide* in Rome was consecrated bishop of Adulis and sent to Ethiopia in 1788, where he was murdered by the Monophysites in 1796. An apostolic prefecture, erected in 1838 and confided to the Lazarist Fathers had more consoling results, especially when transformed into a vicariate apostolic, it was headed by the Venerable Justin de Jacobis, who however, died in exile, in 1860, after suffering a veritable martyrdom. Famous are the names of Mgr Massaia, vicar apostolic of Galla (1852-76) and Abba Ghebre Michael who died a martyr for the Chalcedonian faith in 1885. Monophysite persecutions became still more fierce in face of the success of Catholic missions, which only prospered under the Italian occupation of Ethiopia (1936-41). In 1942 Ethiopia's total population of 13,995,323 comprised 6,272,471 Monophysite Copts, 75,530 Catholics (including Catechumens), 3,358,007 Moslems and 4,213,871 pagans. Catholic missions are still suffering from the many restrictions and discriminations imposed upon them since the return of the Negus. Emperor Haile Selassie's appreciation of the superiority of Catholic education is, however, manifest in that he confided the Imperial college of Addis Ababa to Canadian Jesuits.

Ethiopian Monophysitism is substantially that of the Egyptian Coptic Church. But the Ethiopians have adhered to it more as a distinctive mark of their political allegiance to the Throne. In reality, Christianity has never penetrated their lives and religious ignorance prevails among the clergy as well as among the people. The appointment of Mgr Chidané Maryam Cassa in 1930 as ordinary of all Catholics of Ethiopian rite, and the more recent consecration of two other native bishops is a clear proof of the Holy See's earnest desire to receive this wandering flock in the Catholic unity to which St Frumentius belonged and which was confirmed two centuries later by the Ethiopian bishops present at Chalcedon.

THE JACOBITE MONOPHYSITE CHURCH OF SYRIA

Christianity was brought to Syria by the Jewish refugees from Jerusalem persecutions in A.D. 34. St Peter founded the first episcopal see of Antioch, the ancient Syrian capital, visited by SS. Paul and Barnabas. But, unhappily, Syria readily became a living palimpsest of Eastern heresies, among which Monophysitism took the deepest roots. The Emperor Justinian (527-61), in an attempt to suppress the invading heresy, confined to the monasteries all the bishops who had refused to endorse the Chalcedonian Christological definition. His wife, Theodore, herself being of Monophysite descent and enjoying great influence over Justinian and the religious and political destinies of the empire, gave the Monophysites her full support. In agreement with the Syrian head of the Oriental Province, she provided for the secret episcopal consecration of two Monophysite monks, Jacob Baradai and Theodora who in 543 with the help of two Egyptian Coptic bishops, set up a Jacobite hierarchy against the legitimate Melkite (meaning royalist or follower of the king, from *malko*=king) hierarchy. Political antagonism readily multiplied the Monophysite numbers splitting the Syrian population in two million Monophysites and two million Melkites. The Monophysites prospered even more under the Ommiad Moslem rule of Syria (636) while the Melkites were labelled as political foes because of their loyalty to Byzantium. But not even the Jacobites were spared during the persecution of the Abbassides Moslem rulers (750-1098) when a good number of them embraced the Moslem religion. In vain did the Byzantine emperors, as they gradually reconquered parts of the Oriental empire, endeavour to gain the Jacobites back to the faith of Chalcedon. The crusaders later established a good relationship with the Jacobites, and the apostolic efforts of Dominican and Franciscan missionaries brought the Syrian Monophysite Church back to Catholic unity at the council of Florence in 1441. But Syria was cut off from the rest of the Christian world by its Moslem rulers and thus the Syrian Church fell back into the old heresy. Jesuit and Capuchin missionaries obtained some practical results in the seventeenth century when Andrew Akhidjan was consecrated Catholic bishop of Aleppo. Elected patriarch in 1661, he immediately sent his profession of faith to the Holy See. But the anti-Catholic Jacobite party launched a violent

persecution which lasted till the eighteenth century. In 1783 Michael Jarweh, Jacobite archbishop of Aleppo, embraced Catholicism and was later appointed successor to the Syrian Jacobite patriarchate by the dying Patriarch George II. Mar Jarweh and four other convert bishops were immediately exposed to violent attacks by the Jacobites. The patriarch fled to the Lebanon, whence he governed his Catholic fold while the Jacobites appointed a Monophysite patriarch for themselves. A regular line of Syrian Catholic patriarchs begins with Mar Jarweh. The civil emancipation of the Syrian rite Catholics from the Jacobite patriarch, granted by the Sublime Porte in 1830, facilitated the slow but steady progress of the Syrian Catholic Church.

The Jacobite Church of Antioch now numbers about 150,000 followers, to whom 300,000 Jacobites of Malabar may be added. Syrian rite Catholics total 100,000, living in Syria, Lebanon, Egypt, Palestine, Irak, Cyprus and the Americas. There are about 8,000 living in the United States. Their leader is 72 year old Cardinal Ignatius Tappouni, whose titles are : 'Patriarch of Antioch, of the City of God, and of all the Orient'. The Catholic hierarchy and clergy (among whom celibacy is the rule since 1888) are far superior to the Jacobite religious heads, who have no proper training and no apostolic zeal. Ex-Jacobite Bishop Iwanis Youhanna Gandour recently embraced the Catholic faith. There are some 60,000 Syrian rite Catholics in Malankar, depending on the jurisdiction of Mar Ivanios, who abandoned Monophysitism and entered the Catholic Church with his flock in 1930.

Traditional hostilities and prejudice still hamper the free progress of Syrian rite Catholicism. But the advance, although slow, is steady and sure, while fair-minded Jacobites recognize that no serious reason subsists to-day to keep them separated from the See of Peter. Monophysitism to-day is no longer a political issue, and as an academic question, it cannot compensate for the spiritual loss ensuing from their secession from Catholic unity.

THE MONOPHYSITE GREGORIAN-ARMENIAN CHURCH

Christianity, as Tertullianus assures us, penetrated the Armenian country at a very early date. Tradition has it that St Bartholomew the apostle first brought the faith to this

pagan land. It is certain that St Gregory the Illuminator (257-332) who in 305 A.D., eight years before Constantine made Christianity the religion of Roman officialdom, converted the Armenian nation headed by King Tiridates III and organized the Armenian Church. The Armenian nation was thus the eldest daughter of the Church, but her geographical position and a series of political developments caused her great suffering because of her loyalty to the Christian faith. When the council of Chalcedon was convoked (451), the Armenian bishops were thoroughly immersed in the defence of that faith against the Mazdaism of Persian rulers and thus were unable to attend the assembly. For many years no news of the Council reached Armenia, while Monophysitism began to creep into the country through Syrian merchants and Jacobite refugees, who described the definition of Chalcedon as a return to Nestorianism. Emperor Zeno, in an unsuccessful attempt to settle the theological differences separating his subjects in two opposite groups, Catholics and Monophysites, issued a decree known as the Henoticon (482) in which the creed of Nicea and Constantinople was adopted excluding every other, Nestorianism was newly condemned but no mention was made of the definition of Chalcedon. The decree proposed to readmit the heretics condemned at Chalcedon to communion with the Byzantine Church. Though not affirming it, the Henoticon seemed tacitly to admit that Christ did not possess a human nature.

The Henoticon was repeatedly condemned by the popes, but Acacius, patriarch of Constantinople, imposed it upon all the Christian subjects of the empire. Emperor Athanasius sent the Henoticon to the Armenian Catholicos (supreme head) Bobken who with all his bishops assembled at a general meeting adopted its contents without formally rejecting the council of Chalcedon. It was only later, in 591, under the influence of neighbouring Monophysite Syrians and following a controversy between the Armenian Catholicos Movses II and Emperor Mauritius, that a strong section of the Armenian Church took a definite anti-Chalcedonian stand. Catholicos Abraham I consummated the schism in 688 and forbade the Armenians to have any relationship with the followers of the Chalcedonian definition. When in the eleventh century, following the transfer of the patriarchal see to Cilicia, contacts with Rome became easier, it was possible to have a clearer idea of the Christological formula of Chalcedon and a number of Armenian leaders adhered to it, whilst anti-

Byzantine antagonism inspired others to cling to Monophysitism. The crusaders also established fruitful contacts (1198-1375). The Armenian Catholicos Constantine V was present at the council of Florence and subscribed to all its canons in the name of all the Armenians (1441). But shortly after, the anti-Catholic party prevailed once more and Kirakos Virapetzi was elected patriarch of Ezmiadzin, against the Catholic Gregory IX whose election was unjustly contested. The schism was aggravated when Sultan Mohammed II, conqueror of Constantinople, created an Armenian patriarchal see there with full religious and civil jurisdiction over the Armenian, Chaldean, Nestorian and Coptic Christians (1461). A small but loyal Catholic party remained under the care of Dominican, Carmelite and Jesuit missionaries. The see of Ezmiadzin was again reunited with Rome from 1548 to 1737, but the Armenian patriarchs of Constantinople, fearing the expansion of Armenian Catholics, incited the Ottoman rulers against them, depicting them as potential foes because of their 'foreign' religious allegiance. Fierce persecution was the lot of Armenian Catholics: many were massacred, others adhered to Monophysitism and only a meagre group remained after this sanguinary decimation. Meanwhile Abraham Ardzivian, elected patriarch of Cilicia, sent his profession of faith to the pope and was installed as patriarch with the name of Peter (which all Armenian Catholic patriarchs have assumed) and finally settled in the Lebanon (1740). In 1828 political developments brought Ezmiadzin within the orbit of the Russian Orthodox Church. Persecution became more violent in Turkey, where tens of thousands of Armenian Catholics were martyred in one year. Political interests induced the Sultan to recognize the religious jurisdiction of Mgr Antony Nurigian, first primate of the newly erected Armenian Catholic see of Constantinople (1830). His successor, Mgr Antony Hassoon, finally obtained the usual recognition of civil jurisdiction over his flock from the Sublime Porte in 1867. Obligated to flee from Constantinople under a new wave of persecution in 1874, he died a cardinal in Rome in 1880. During the first World War (1915-18), with the thousands of Armenian faithful, 5 bishops, 126 priests and many sisters were martyred while all others were exiled and the Catholic dioceses reduced from sixteen to three. The patriarchal see, keeping the title of Cilicia, was finally transferred to Beirut (Lebanon) following a decision of the Armenian Episcopal Conference held in Rome in 1928.

The dissident Armenians, who call themselves Gregorians (from St Gregory the Illuminator), have much in common with their Catholic brethren, apart from a handful of dogmatic differences. There is no serious reason to justify their separation. The 3,500,000 Gregorian Armenians would have much to profit by reunion with their 150,000 Catholic Armenian brethren. Under the patriarchal leadership of 57 year old Cardinal Gregory Peter XV Agagianian—one of the most outstanding, apostolic and sympathetic religious heads of the Near East—and of a well-trained and zealous Catholic clergy, the Armenians would have little to fear from their common foe, Soviet Russia, who has to-day replaced the Turks in the tragic role of oppressor of this martyred race. In vain did the Armenians implore from the Western Powers after World War I to support their plea for a sovereign, free Armenian nation. Russia annexed Armenia as a Soviet Republic in 1921. Only a full return to Catholic unity can restore to the Armenian nation the undaunted and progressive faith which characterizes the glorious Armenian history of the ante-Chalcedonian era.

* * *

The membership of all Monophysite Churches amounts to 12,237,471 followers, who besides rejecting the Christological definition of the double nature in Christ, agree also in the repudiation of other genuine apostolic and Catholic truths such as the primacy and infallibility of the Roman Pontiff, the indissolubility of marriage, the existence of purgatory, the Immaculate Conception, and a few other dogmatic points. Protestant Near East Missions cannot be denied a sincere acknowledgement for the good done by them in promoting education and social welfare among these Oriental Christians. But they have also exposed them to all the tragic inroads of rationalism, modernism and agnosticism, rendering still more difficult their final return to the one true Church founded by Christ.

The Catholic groups which in the course of centuries and thanks to the apostolic labours of Catholic missionaries, renounced Monophysitism, now number 260,537 faithful belonging to the Oriental Catholic Churches of the same rites. To their separated brethren they bear the infallible testimony of the true and integral Christ, in one person and two natures—the divine and the human—neither fused nor absorbed as

was defined by Peter who spoke through Leo and accepted by the 600 Oriental bishops who were convened at Chalcedon to condemn the spreading Monophysite heresy. To all these wandering children of Egypt, Ethiopia, Syria, Armenia and elsewhere, whose Christological heresy is more a matter of words than persuasion, Peter has spoken through Pius afresh in the recent paternal appeal for return to unity with the Apostolic See recently sent out by the Roman pontiff. The common Father anxiously awaits the supreme consolation to be able to embrace with tender affection, with love and honour, these millions for whom fifteen endless centuries of painful separation have filled his paternal heart with boundless solicitude and longing.

H. E. CARDINALE.

Mgr Cardinale spent five years in the East, he was for several years first secretary to the Apostolic Inter-Nunciature in Cairo.

This article will give a very good background to the Pope's encyclical published in the last issue.

THE EDITOR.

RITES AND CEREMONIES OF THE COPTIC CHURCH

THE SANCTIFICATION OF THE WATERS ON THE FEAST OF THE EPIPHANY

THIS service is performed at the conclusion of the psalmodia of the Office of Midnight, that is, about 8 p.m. on the night¹ of the Epiphany.² The Epiphany tanks which exist in some of the ancient churches of Cairo are, however, no longer used for this ceremony. In actual practice, a basin is placed on the ground in the middle of the nave of the church. However, in some churches there is a stone basin which is let into the floor of the nave, and when it is not required for any of the three services of sanctification of the waters, it is covered over with boards.

On either side of the basin which is filled with clean water there is set a lighted candle, and the priest vested in the epitachelion,³ says the Prayer of Thanksgiving and the Prayer of Incense and offers incense. After this, the people say the Lord's Prayer and Psalm 50. Then there is said: 'From the Prayer of Abbakoum⁴ the *prophet*. His blessing be with us. Amen', and the Lesson, Habakkuk iii, 2-19 is read, and at the end there is added: 'Glory to the Holy *Trinity* our God for ever, and unto the age of all the ages. Amen.'⁵ Then there are read the following Lessons: Isaiah xxxv, 1*, 2*; Isaiah xl, 1-5; Isaiah ix, 1-2; Baruch iii, 36-iv, 4; Ezechiel xxxvi, 25-29*; Ezechiel xlvii, 1-9*. After this, the choir of deacons shall sing: 'This is the censer of *pure* gold, etc.'⁶ and: 'We worship Thee, etc.', and the priest shall say the Prayer of Incense of Paul to the Father, and shall offer incense. Then there is read the Epistle, I Corinthians x, 1-13, and at the end there is added: 'For *grace* be with you and *peace* together. Amen, so be it.' After this there is sung the hymn: 'A proud name is thy name O *kinsman* of Emmanuel, etc.', and then the Trisagion and the hymn: 'My Lord Jesus Christ Who wast baptized in the Jordan, etc.' which is sung to the accompaniment of cymbals. Then the priest says the Prayer of the Gospel, and the Psalm Versicle, Ps. 113, 3, 5 is recited. After this there

¹ As the day is reckoned as starting from sunset, the ensuing night is therefore considered as belonging to the following day.

² January 19th, New Style.

³ Some priests wear all the vestments prescribed for the liturgy.

⁴ i.e. Habakkuk.

⁵ This is said after each of the Lessons mentioned above.

⁶ Cf. E.C.Q., Vol. VIII, p. 10.

is read the Gospel, Matt. iii, 1-17, at the end of which is added: 'Glory belongeth to our God unto the age of all the ages. Amen.' Then the priest lifting up the Cross of lighted tapers¹ says: 'God be merciful unto us, etc.'² to which the people respond: '*Kyrie eleison*' ten times to the accompaniment of cymbals. After this, the chief priest signs the water thrice with the sign of the Cross, and the choir sings: 'I saw the Holy Spirit Who had descended from heaven, etc.' Then the officiating priest shall say the Seven Prayers, namely, for (a) the Sick, (b) Travellers, (c) the good air, (d) the king, (e) the Faithful Departed, (f) the Sacrifices, (g) the Catechumens.³ Then the chief priest shall say this prayer: 'Let us all say with great fervency: We pray the Lord, saying'. The People: '*Kyrie eleison*'. Priest: 'Who givest Thy⁴ gifts in richness, etc.' People: '*Kyrie eleison*'. Priest: 'Who hast set Thy paths upon the clouds, etc.' People: '*Kyrie eleison*'. Priest: 'Who hast weighed the mountains in Thine Hand, etc.' People: '*Kyrie eleison*'. Priest: 'Lord, save Thy people (and) bless Thine inheritance, etc.' People: '*Kyrie eleison*'. Priest: 'Lord, bless the fruits of the earth, etc.' People: '*Kyrie eleison*'. Priest: 'Exalt the horn of the Christians, etc.' People: '*Kyrie eleison*'. Priest: 'Let us be the first to seize swiftly Thy great compassion, etc.' People: '*Kyrie eleison*'. Priest: 'Through the intercessions of the Holy Theotokos Mary, etc. . . . Let us all say with one voice: *Kyrie eleison*.' Then the priest shall lift up the Cross of lighted tapers,¹ and the people shall say *Kyrie eleison* one hundred times. After this, the priest shall say the Three Great Prayers and the Creed, and then shall be sung the Aspasmos: 'Behold, John the Baptist bare witness, etc.' at the end of which the people shall say: 'Through the intercessions of the Holy Theotokos Mary, etc.'⁵ Then the deacon shall say: 'Offer, etc.' to which the people respond: 'A mercy of peace, etc.'⁶ Then the chief priest shall say: 'The love of God the

¹ Cf. E.C.Q., Vol. VII, p. 399, and Plate XXX in E.C.Q., Vol. VIII.

² Cf. E.C.Q., Vol. VII, p. 394.

³ Cf. E.C.Q., Vol. VIII, p. 14.

⁴ The Coptic has the Third Person Singular of the Pronoun here and elsewhere in this prayer. This is quite a regular feature in Coptic prayers.

⁵ Cf. *The Book of the Three Anaphorae*, Cairo 1936, p. 208.

⁶ Cf. E.C.Q., Vol. VIII, p. 17. The following eucharistic form of the consecration of the waters is given in full on account of its liturgical interest. It should be compared to the Latin eucharistic form of the consecration of the waters on the Eve of the Epiphany, as given in the editions of the Roman Rituale prior to the New Form which was introduced by the Congregation of Sacred Rites on 6th December 1890.

Father, and the grace of His Only-begotten Son, our Lord and God and Saviour Jesus Christ, and the fellowship and gift of the Holy Spirit be with you all', and while the priest signs the water once with the Cross, the people respond: '*And with thy spirit*'. Signing the water a second time with the Cross, the priest says: '*On high your hearts*' to which the people respond: '*We have them (raised) unto the Lord*'. Then signing the water a third time with the Cross, the priest says: '*Let us give thanks unto the Lord*'. People: '*It is meet and right*', and the priest continues: '*It is meet and right, it is meet and right, for, verily (and) in truth it is meet and right*'. Then the priest shall say the Prayer for the Sanctification of the Waters:¹ 'Thou art a great God, Lord, and marvellous are Thy works; there is no word which shall suffice for the praise of Thy wonders; for by Thy power Thou didst cause everything to be out of that which existed not. Thou upholdest the *creation* by Thy power, and by Thy *forethought* Thou dost *govern* the *world*. For Thou didst constitute *creation* from four *elements*, and Thou didst place a crown upon the *circle* of the year with four seasons. Thou art He before Whom the *powers* of *understanding* trembled. Thou art He Whom the sun praised; Thou art He to Whom the moon gave glory; Thou art He by Whom the stars were established; Thou art He Whom the light obeyed; Thou art He before Whom the depths feared and trembled; Thou art He unto Whom the seas minister.' The deacon here interposes: '*Ye who are seated, rise*'. The priest continues: 'Thou art He Who has stretched out the heaven as a *vault*; Thou art He Who hast strengthened the earth upon the waters; Thou art He Who hast set a wall round the sea with sand; Thou art He Who hast poured out the *air* for us that we may draw our *breath*'. The deacon here interposes: '*Look to the East*'. The priest continues: 'The *Angelic* Powers minister unto Thee, the *choir* of *Angels* worship Thee. Thou art He Whose glory declare the six-winged Seraphim, flying and standing before Thee, and the many eyed Cherubim covering themselves with their wings on account of Thine unapproachable glory, praise and say'. The people respond: 'The Cherubim worship Thee, etc.'², and the priest signing the water three times with the Cross, continues: '*Holy, holy, holy. Holy, holy Lord and holy in everything. For Thou art an indescribable God and without*

¹ This prayer is the same as the prayer Μέγας εἰ Κύριε, καὶ θαυμαστὰ τὰ ἔργα σου, κ.τ.λ. of the Greek rite of the Sanctification of the Waters at the Epiphany.

² Cf. *The Book of the Three Anaphorae*, p. 215.

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beginning and ineffable. Thou didst come upon the earth and didst take the *form* of a servant (and) wast in the likeness of man, *for* Thou couldst not bear, our Master, on account of the compassion of Thy mercy, to see the *race* of men overpowered by the *Devil*, but Thou didst come and didst save us. *We confess* the grace (and) proclaim the mercy (and) we do not conceal Thy Goodness that Thou didst come and save us.' The people here interpose: '*According to Thy mercy, Lord, and not according to our sins*'. The priest continues: 'Births according to *Nature* Thou hast blessed and Thou didst purify the *virgin womb* through Thy birth; all *creation* praised Thee when Thou didst shew it forth.¹ *For* Thou, being God, didst manifest Thyself upon the earth and didst become a fellow-traveller with men.' Here, the priest signs the water three times with the Cross and continues: '*Sanctify* this water; give to it the grace of the Jordan'. The people say: 'Amen. Amen. Amen.' Then the priest continues: 'Thou didst *sanctify* the streams of the Jordan, having drawn down upon them from Heaven Thy Holy *Spirit*, and Thou didst crush the heads of the *dragon* which was hidden in it'.

[EPICLESIS]

'Thou, also now, our Master, Lover of men, our Lord Jesus Christ, come, also now, through the descent of Thy Holy *Spirit* upon them.' Here, the priest signs the waters with the Cross and also at the end of each clause of this prayer (the people answering: 'Amen'), saying: '*Sanctify* this water. Amen. May it be a fountain of blessing. Amen. A gift of purification. Amen. A releaser from sins. Amen. A driver away of sickness. Amen. A terrifier of the *demons*. Amen. Let not any *adverse Power* be able to approach it. Amen. And let it be filled with all *angelic* power. Amen. *In order that*, for all who shall draw out from it or partake of it, it may be for them a purification of the *soul, body* and *spirit*. Amen. For a healing of pains, for a *sanctification* of houses. Amen. May it be useful for every *need*. Amen.'

'Thou, Lord Jesus Christ, Who didst renew again our *nature* which had become old through sin, by water and by *Spirit*; Thou Who didst submerge sin by water, when it became exalted, in the presence of Noah; Thou Who didst set free from the servitude of Pharaoh the Hebrew *race*, by

¹ The Greek text and Tûkhi's text have: 'When Thou didst manifest Thyself.'

Moses and the sea; Thou Who didst separate Israel from the *error* of Baal, by water and fire, in the presence of Elias', and here the priest shall sign the water thrice with the Cross, and then continue: 'Thou, also now, our Master, *sanctify* this water by Thy Holy *Spirit* (and) grant to those who shall *use* it in any form, *whether* (it be) those who touch it, *whether* (it be) those who drink of it, *whether* (it be) those who are washed by it, that it may be unto them a purification and a blessing and a *cleansing* and a healing, in order that by the *elements* and the *angels* and men together, and by the things visible and the things invisible, Thy Holy Name may be glorified, Father and Son and Holy *Spirit*, now and at all times, and unto the age of all the ages. Amen.' Then the people shall say the Lord's Prayer, and the priest shall say the Three Prayers of Absolution to the Son and the Blessing.¹ After this, the chief priest shall raise the Cross in his hand and shall exclaim: '*Holy Things to the holy*',² and the deacon shall say: '*Amen. Saved, indeed. And with thy spirit.*' Then the chief priest shall sign the water thrice with the Cross, saying: '*Blessed be the Lord Jesus Christ, the Son of God (and the) Sanctification of the Holy Spirit. Amen.*'³ The people shall answer: '*Amen. One Holy Father: One Holy Son: One Holy Spirit. Amen. I believe.*' Then there is brought a clean Shamlah,⁴ and the assistant officiating priest shall moisten it with the water of the holy basin, and shall sign the forehead of the chief priest with it thrice. After this, the chief priest shall take the Shamlah⁴ and shall sign the priests and the deacons and the people on their foreheads. In the meanwhile, the choir of deacons shall sing Psalm 150 and after this, the following Psali: 'God Who art glorified in the counsel of the Saints, etc.' Then there is said the following Prayer of Thanksgiving: 'We give thanks unto Thee, Lord God, that Thou hast made us worthy to accomplish this holy *mystery*, etc.' After this, there follows the Service of the Morning Office of Incense⁵ and the Divine Liturgy.⁶

¹ Thus the Printed text (*The Book of the Lakân and the Genusflexions*, Cairo, 1921), p. 50, but this is omitted by R. Tûkhî, *Euchologion*, Rome, 1761-2, Vol. II. The rubric should read: 'the priest shall say the Three Prayers of Absolution to the Son'.

² This is omitted by R. Tûkhî, *op. cit.*, and also by the MSS. 311 and 359 (fourteenth century) of the Coptic Museum, Old Cairo, which contain this service.

³ In R. Tûkhî, *op. cit.* this is also omitted, and it is the priest who says: '*One Holy Father, etc.*'

⁴ Cf. *E.C.Q.*, Vol. VII, p. 388.

⁵ Cf. *E.C.Q.*, Vol. VII, pp. 391-6.

⁶ Cf. *E.C.Q.*, Vol. VIII, pp. 4-30.

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THE SERVICE OF FOOT-WASHING ON MAUNDY THURSDAY

At the end of the Service of the Morning Offering of Incense¹ there are recited in the middle of the nave of the church, the Canonical Hours of Terce, Sext and Nones which in Holy Week have special forms.² Then the basin is filled with clean water, and a small bowl also filled with clean water, is set beside it.³ On either side of the basin there is placed a lighted candle, and the priest vested in an epitachelion⁴ begins the service, the opening part of which is exactly the same as that of the Service for the Sanctification of the Waters on the Feast of the Epiphany,⁵ up to and including Psalm 50. Then there are read the following Lessons:⁶ Genesis xviii, 1-23; Proverbs ix, 1-11; a Paraphrase of the account of the crossing of the Red Sea, a Paraphrase of the account of the crossing of the Jordan⁷; Isaiah iv, 2-4*; Isaiah lv, 1-lvi, 1; Ezechiel xxxvi, 25-29*; Ezechiel xlvii, 1-9*, a Homily of Abba Shenoute⁸ at the end of which is said: 'Let us *seal* the *homily* of our holy father Abba Shenoute who hath enlightened our *mind* and the eyes of our hearts with the Name of the Father and of the Son and of the Holy *Spirit*, One God. Amen.' Then the people say: 'We worship Thee, O Christ, etc.'⁹ and the priest shall say the Prayer of Incense of Paul to the Father, and he shall offer incense, but without placing his hand on the heads of the congregation.¹⁰ Then there is read the Epistle, I Timothy iv, 9-v, 10 at the end of which is said: 'For grace be with you, etc.'¹¹ After this there is said the Trisagion, but the second and third clause both have the addition of the second clause,

¹ Cf. *E.C.Q.*, Vol. VII, pp. 391-6.

² For the text and translation of these special Hours, cf. O.H.E. Burmester, 'Le Lectionnaire de la Semaine Sainte' in *Patrologia Orientalis*, t. XXV, fasc. 2, Paris, 1939, pp. [191]-[206].

³ This is for the washing of the face and hands of the congregation at a later stage in the service.

⁴ Some priests wear all the vestments prescribed for the liturgy.

⁵ Cf. page 306.

⁶ At the end of each Lesson there is said: 'Glory be to the Holy Trinity, etc.', cf. page 306.

⁷ For the text of these Paraphrases, cf. my 'Lectionnaire de la Semaine Sainte' pp. [209]-[210].

⁸ For the text and translation of this Homily, cf. O. H. E. Burmester, 'The Homilies of the Holy Week Lectionary' in *Le Muséon*, t. XLV, pp. 33 and 58.

⁹ Cf. *The Book of the Three Anaphorae*, p. 137.

¹⁰ The Kiss of Peace and the touching of hands is not allowed on Maundy Thursday and Holy Saturday.

¹¹ Cf. page 306.

namely, '*Who wast crucified for us*'.¹ Then the priest says the Prayer of the Gospel, and the Psalm Versicle, Ps. 50, 9, 12 is recited, and after this there is read the Gospel, John xiii, 1-17 at the end of which is said: 'Glory belongeth to our God, etc.'² Then the priest lifting up the Cross of lighted tapers, says: 'God be merciful to us, etc.' and then what follows is the same as that in the Service for the Sanctification of the Waters on the Feast of the Epiphany, up to and including the Prayer for the Catechumens.³ Then the chief priest shall say this prayer:⁴ 'He Who girt Himself with a *towel*, etc.' People: '*Kyrie eleison*'. Priest: 'He Who through his love of men became man, etc.' People: '*Kyrie eleison*'. Priest: 'He Who prepared for us the way of life, etc.' People: '*Kyrie eleison*'. Priest: 'Christ our God Who set His paths upon the waters, etc.' People: '*Kyrie eleison*'. Priest: 'He Who clothed Himself with light *as* with a garment, etc.' People: '*Kyrie eleison*'. Priest: 'Have mercy upon us all, God, *according* to Thy great mercy, etc.' People: '*Kyrie eleison*'. Priest: 'Christ the Lord, our *Almighty* God, etc.' People: '*Kyrie eleison*'. Priest: 'He Who gathered the waters together into one gathering-place, etc.' People: '*Kyrie eleison*'. Priest: 'He Who weighed the waters in His Hand, etc.' People: '*Kyrie eleison*'. Priest: 'He Who made a ford for the sources of the *winter-torrent*, etc.' People: '*Kyrie eleison*'. Priest: 'In like manner, also, the Giver, in truth, etc.' People: '*Kyrie eleison*'. Priest: 'May its⁵ furrows become inebriated, etc.' People: '*Kyrie eleison*'. Priest: 'Make glad the face of the earth, etc.' People: '*Kyrie eleison*'. Priest: 'Thou wilt bless the crown of the year, etc.' People: '*Kyrie eleison*'. Priest: 'Let the districts of the *land* of Egypt rejoice, etc.' People: '*Kyrie eleison*'. Priest: 'Save, God, Thy *people* (and) bless Thine *inheritance*, etc.' People: '*Kyrie eleison*'. Priest: 'Set up and give strength and *peace* to the kingdoms, etc.' After this, the priest shall raise the Cross of lighted tapers⁶ and the people and the deacons shall say '*Kyrie eleison*' one hundred times, and the officiating priest shall then say the Three Great Prayers and the Creed. Then shall be sung the *Aspasmos*: 'Our fathers the *Apostles* proclaimed among the *nations*, etc.' After this, the deacon shall say: '*Offer*, etc.'⁷ to which the people respond: '*A mercy of peace*, etc.' What now follows is the same as what is

¹ Cf. E.C.Q., Vol. VII, p. 397.

² Cf. page 307.

³ Cf. page 307.

⁴ For the text and translation of this prayer, cf. my 'Lectionnaire de la Semaine Sainte,' pp. [219]-[225].

⁵ i.e. the earth's.

⁶ Cf. page 307.

⁷ Cf. page 307.

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given in the Service for the Sanctification of the Waters on the Feast of the Epiphany, up to and including '*It is meet and right*, etc.'¹ Then the priest shall say the Prayer for the Sanctification of the Waters: '*For, truly*, it is worthy and *right* to honour Thee, etc.' in which, after the singing of: 'The Cherubim worship Thee, etc.'² there may be noted the following clauses for the consecration of the water: 'Wherefore, we pray and beseech Thee, our Lord Jesus Christ, make us worthy, and be in our midst now, even as Thou wast with Thy *Disciples* and holy *Apostles*'. Here the priest signs the water with the Cross, and continues: '*In the same manner* as Thou didst bless at that time, now, also, bless and purify this water that it may become a water of healing. Amen.'³ A holy water. Amen. A water for the remission of sins. Amen. A water of purification. Amen. Unto *salvation* and health of our *souls* and our *bodies* and our *spirits*. Amen. A holy *gift*. Amen. A *love* towards one another and a sanctified *purpose*. Amen. *In order that* we may be made worthy of Thy holy *uprightness* (κατόρθωμα), instruct us therein through Thy love of men. Amen. That in washing the feet of one another we may be worthy to be in the *inheritance* of Thy holy *Disciples*. Amen. Purify our inner man by the fruit of this *mystery*. Amen. And that Thou mayest graciously confer upon us the remission of our sins through the descent upon us of Thy Holy *Spirit* that He may purify our *souls* and our *bodies* and our *spirits* from every defilement of the *flesh* and all uncleanness and every sin. Amen . . . May there flee out of this water every power of the *Adversary* by the sign of Thy Holy *Cross*, our Lord Jesus Christ.' Here the priest blesses the water with the Cross and continues, 'Manifest it as a water of healing. Amen. A water of purification. Amen. A water for the remission of sins. Amen. A water of salvation. Amen. And make us worthy of sonship that we may cry unto Thee and Thy *Good Father* and the Holy *Spirit*, saying: "Our Father, etc."⁴, and then the people say the Lord's Prayer. Then the priest shall say the Three Prayers of Absolution to the Son. After this, the deacon exclaims: '*Amen. Saved, indeed, and with thy spirit.*' Then the chief priest shall sign the basin and the bowl with three signs of the Cross, saying: '*Blessed be the Lord Jesus Christ*, etc.'⁴ to which the people respond: '*Amen. One Holy Father*, etc.'

¹ Cf. page 308.

² Cf. page 308.

³ A rubric states that, at each signing of the priest, after each clause of this prayer, the people shall say 'Amen'.

⁴ Cf. page 310.

After this, the assistant priest shall moisten the Shamlah¹ with water from the basin and shall wash the feet of the chief priest.² Then he shall dry them with another Shamlah,¹ and the chief priest shall take the Shamlah¹ from the priest and shall moisten it and shall wash and dry the feet of the priests, and afterwards those of the deacons, and finally those of the congregation, one by one. Then he shall give to them with his hand a blessing³ of the water which is in the bowl, in order that they moisten their face and their hands. In the meantime, the choir of deacons shall sing Psalm 150 and after this the following Psali: 'Our Lord put off His garments; He girt Himself with a *towel*, etc.'⁴ At the end of the Foot-washing the priest shall say the following Prayer of Thanksgiving: 'We give thanks unto Thee, Master, Lord, God *Almighty*, etc.'⁵ After this there is celebrated immediately the Divine Liturgy.⁵

THE SERVICE OF FOOT-WASHING ON THE FEAST OF SS. PETER AND PAUL

This Service is attributed to Peter, bishop of Behnesâ, who lived, it would seem, in the latter half of the twelfth century.⁶

At the conclusion of the Service of the Morning Offering of Incense,⁷ the priest vested in an epitachelion⁸ proceeds to the middle of the nave of the church, where there is placed a basin and a bowl filled with clean water. On either side of it there is set a lighted candle. Then the priest begins the Service, the opening part of which is exactly the same as that of the Service for the Sanctification of the Waters on the Feast of the Epiphany,⁹ up to and including Psalm 50. Then there are read the following Lessons:¹⁰ Exodus xv, 22-xvi, 1*; Exodus xxx, 17-30; Isaiah i, 16-26*; Isaiah xxxv, 1-10; Isaiah xliii, 16-xliv, 6; Zechariah viii, 7-19; Zechariah xiv, 8-11. Then the people say: 'We worship Thee, O Christ, etc.'¹¹ and the priest shall say the Prayer of Incense of Paul to

¹ Cf. page 310.

² In actual practice, only the ankle of the foot is moistened with the water.

³ *i.e.* a small quantity.

⁴ For the text and translation of this Psali, cf. my 'Lectionnaire de la Semaine Sainte', pp. [227]-[228].

⁵ Cf. *E.C.Q.*, Vol. VIII, pp. 4-30.

⁶ For a study of this Service and a translation of the Coptic text, cf. my article 'Two Services of the Coptic Church attributed to Peter, Bishop of Behnesâ' in *Le Muséon*, t. XLV, pp. 235-45.

⁷ Cf. *E.C.Q.*, Vol. VII, pp. 391-6.

⁸ Some priests wear all the vestments prescribed for the liturgy.

⁹ Cf. page 306.

¹⁰ Cf. note 5, page 306.

¹¹ Cf. page 306.

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the Father and shall offer incense. After this, there shall be read the Epistle, Hebrews x, 22-38*, at the end of which there is said: 'For grace be with you all, etc.'¹ Then there is recited the Trisagion, and the priest shall say the Prayer of the Gospel, and the Psalm-Versicle, Psalm 50, 9, 12 shall be sung. Then there is read the Gospel, John v, 1-18, at the end of which is said: 'Glory belongeth to God, etc.'² Then the priest lifting up the Cross of lighted tapers³ says: 'God be merciful unto us, etc.'⁴ to which the people respond: '*Kyrie eleison*' ten times to the accompaniment of cymbals. Then he signs the basin and the bowl with the Cross thrice, and the choir sings: 'Jesus Christ is the same yesterday and to-day, and for ever in one *hypostasis*. We worship Him: we glorify Him,' and after this, 'The first among the *Apostles* was called Simon Peter. To him were entrusted the keys of the Kingdom of the Heavens.'⁵ Then the priest shall say the Seven Prayers,⁶ and after this, he shall say the prayer: 'He Who girt Himself with a towel, etc.'⁷ Then the chief priest shall lift up the Cross of lighted tapers,⁸ and the deacons and the people shall say: '*Kyrie eleison*' one hundred times. After this, the assistant priest shall say the Three Great Prayers and the Creed, and then shall be sung the *Aspasmos*: 'Our fathers, the *Apostles*, proclaimed among the *nations*, etc.'⁹ Then the deacon shall say: '*Offer*, etc.'¹⁰, to which the people respond: '*A mercy of peace*, etc.'¹¹ What now follows is the same as what is given in the Service for the Sanctification of the Waters on the Feast of the Epiphany, up to and including '*It is meet and right*, etc.'¹² Then the priest shall say the Prayer for the Sanctification of the Waters: 'Master, the *Almighty*, the Lord of all things, etc.' in which, after the singing of: 'The Cherubim worship Thee, etc.'¹² there may be noted the following clauses for the consecration of the basin and the water in it: 'Likewise, from us also, Thine unworthy servants, receive our prayer over this holy *font*, and send down upon it the beams of Thine own grace'. Here the priest shall sign the water with the Cross, and shall continue, and at the end of each clause, the people shall say 'Amen'. 'And *sanctify* it (and) fill it with Thy Holy *Spirit*. Place within it the *Seal* of salvation and Thine *invisible*

¹ Cf. page 306. ² Cf. page 307. ³ Cf. page 307. ⁴ Cf. page 307.

⁵ The Sa'idic version of this verse reads: 'To him were entrusted the foundations of the Church', cf. Yassà 'Abd al-Masîh, 'Doxologies in the Coptic Church' in the *Bulletin de la Société d'Archéologie Copte*, t. V, Cairo, 1939, p. 191.

⁶ Cf. page 307.

⁷ Cf. page 312.

⁸ Cf. page 307.

⁹ Cf. page 312.

¹⁰ Cf. page 307.

¹¹ Cf. page 308.

¹² Cf. page 308.

power. Fill it with the glory of Thy Divinity. May it become a *font* of blessing. A *font* of glory and honour to Thy Holy Name . . . Now, again, Lord, we pray and beseech Thee for this *font* which is set here as a *type* of the Jordan, in which for our salvation Thou wast baptized of Thine own Will, Lord, by Thy servant John, *sanctify* these waters, *so that* everyone who shall be washed by them may be worthy of the forgiveness of his sins and of incorruption and of the *heavenly gift*, that Thou mayest write his name in the book of life with all the elect.' At the conclusion of this prayer, the people shall say the Lord's Prayer, and the priest shall say the Three Prayers of Absolution to the Son. Then the deacon shall say: '*Amen. Saved, indeed, and with thy spirit*,' and the priest shall sign the water of the basin and the bowl, saying: '*Blessed be the Lord Jesus Christ, etc.*'¹, to which the people shall respond: '*Amen. One Holy Father, etc.*'² Then the assistant priest shall moisten the end of the Shamlah³ with the sanctified water and shall wash the feet⁴ of the priests and the deacons and the people, and he shall dry them. In the meanwhile, there is sung Psalm 150 and after it, the following Psali: 'Our Lord Jesus Christ gave a sign to His *Apostles*, etc.' At the end of the Foot-washing the priest shall say this Prayer of Thanksgiving: 'We give thanks unto Thee, Lord God, the Giver of all *good things*, etc.', and after this the Divine Liturgy shall be celebrated.

FASTS OF THE COPTIC CHURCH

The following Fasts are observed by the Coptic Church:—

(1) The Fast before the Nativity of Jesus Christ which lasts for forty-three days. It begins on 25th November N.S.⁵ and ends on 6th January, N.S.⁵

(2) The Fast of Jonah, sometimes termed the Fast of Nineveh, which lasts for three days. It is observed on the Monday, Tuesday and Wednesday which follow the Sunday of the Publican and the Pharisee of the Greek Church which

¹ Cf. page 310.

² Cf. page 310.

³ Cf. note 4, page 310.

⁴ Cf. note 2, page 314.

⁵ N.S.—New Style, *i.e.* the reckoning of dates according to the Gregorian Calendar. The Coptic Calendar consists of twelve months of thirty days each, and a little month of five (six days in a Leap-year) days. Most of the principal feasts of the Coptic Church, except the feasts of the Theotokos, are observed on the same dates as the corresponding feasts of the Greek Church. The Feast of the Assumption of the Theotokos, for example, falls six days earlier than the date observed in the Greek and Latin Churches. The Feast of the Dormition of the Theotokos falls on 29th January, N.S.

corresponds to the Sunday before Septuagesima Sunday of the Latin Church. This Fast, as its name implies, recalls the penance of the Ninevites at the preaching of Jonah.

(3) The Fast of Heraclius which lasts for one week. It begins on the Monday of the week preceding the First Sunday of Lent, *i.e.* Carnival Sunday, of the Greek Church which corresponds to Sexagesima Sunday of the Latin Church. This Fast the Christians of Jerusalem undertook to observe in perpetuity for God's forgiveness of the Emperor Heraclius who recovered the Holy City from the Persians in A.D. 628, when he visited it the following year, if he permitted the massacre of the whole Jewish population of Jerusalem, which he accordingly did.¹

(4) The Fast of Lent which lasts for seven weeks, including Holy Week. It begins on the same day as the Lenten Fast of the Greek Church, *i.e.* the Monday² following the Sunday of Cheese-Fare which corresponds to Quinquagesima Sunday of the Latin Church.

(5) The Fast of the Apostles which is observed before the Feast of the Apostles Peter and Paul which falls on 12th July, N.S.³ It begins on the Monday following the Sunday of Pentecost of the Greek and Latin Churches. Its duration varies with the date of Easter, since Pentecost (Whitsunday) is a movable feast. The maximum number of days of this Fast is forty-nine, and the minimum is fifteen.

(6) The Fast of the Assumption of the Theotokos which lasts for fifteen days. It begins on 7th August, N.S.³ The Feast of the Assumption which is distinct from that of the Dormition, falls on 22nd August, N.S.³

(7) Every Wednesday and Friday throughout the whole year, with the exception of the fifty days of Paschaltide (Easter-Whitsunday inclusive). However, should the Feast of the Nativity of Jesus Christ or the Feast of the Epiphany fall on either of these days, then the fast is not observed.

During the above-mentioned Fasts, as also on every Wednesday and Friday, the eating of meat, eggs, milk, butter and cheese is prohibited. Moreover, during the Fast of Jonah, Lent and the Fast of the Assumption,⁴ as also on the Vigils of the Nativity of Jesus Christ and of the Epiphany, the eating of fish is also prohibited.

¹ Heraclius was probably not loath to give his permission for the massacre of the Jews, on account of a prophecy then current that the Empire would be destroyed by a circumcised race.

² *i.e.* καθάρη Δευτέρα.

³ Cf. page 314.

⁴ In actual practice, some people eat fish during the Fast of the Assumption.

In the Fast of Jonah, Lent and the Fast of the Assumption some people have the custom of not partaking of any food or drink whatsoever, or even of smoking, before midday. Normally, the non-partaking of food and drink lasts from midnight till about the third hour of the day, *i.e.* 9 a.m.

FEASTS OF THE COPTIC CHURCH¹

(Feasts of Jesus Christ)

THE SEVEN MAJOR FEASTS

Annunciation. Nativity. Epiphany. Palm-Sunday. Easter Sunday. Ascension Day. Pentecost (Whitsunday).

THE SEVEN MINOR FEASTS

Circumcision. First Miracle at the Marriage Feast at Cana.² Presentation in the Temple. Maundy Thursday. Entry of the Holy Family into Egypt.³ Transfiguration. Sunday of St Thomas (Low Sunday).

(FEASTS OF THE THEOTOKOS)⁴

Nativity.⁵ Presentation in the Temple. Dormition.⁶ Assumption.⁷ Consecration of the first church dedicated to the Theotokos at Philippi.⁸

(SAINTS' DAYS)⁹

New Year's Day.¹⁰ The two feasts of the Invention of the Holy Cross.¹¹ St Mark the Evangelist. St Michael the Archangel. SS. Peter and Paul. Decapitation of St John the Baptist. Patronal Feast of a church.

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(to be continued)

¹ As it is customary for most people to attend Divine Service on the feasts mentioned below, these may, therefore, be considered as equivalent to the Days of Obligation of the Latin Church. ² January 21st, N.S.

³ June 1st, N.S. The Synaxarium mentions the various places in Egypt visited by the Holy Family, cf. 'Le Synaxaire Arabe Jacobite' in *Patrologia Orientalis*, t. XVI, fasc. 2, pp. [1049]-[1052].

⁴ There are other feasts of the Theotokos, but of these only a simple commemoration is made.

⁵ May 9th, N.S.

⁶ Cf. note 5, page 316.

⁷ In actual practice, most people observe only the Feast of the Assumption among the feasts of the Theotokos.

⁸ For an account of this feast, cf. 'Le Synaxaire Arabe Jacobite' in *Patrologia Orientalis*, t. XVII, fasc. 3, pp. [1125]-[1128].

⁹ On every day of the year, one or more Saints are commemorated, but unless the Saint be the patron of a church, only a simple commemoration is made of the feast.

¹⁰ September 11th, N.S., but in Leap-Years, 12th September.

¹¹ September 27th, N.S. and 19th March N.S. It should be noted that all feasts in Leap-Years are advanced one day from 12th September to 29th February inclusive.

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CATHOLICS OF THE BYZANTINE- MELKITE RITE IN THE U.S.A.

III

THE FUTURE OF THE MELKITES IN THE U.S.A.

(continued)

HAS the colony of Melkites a future? Is it to be absorbed by the Latin rite?—or worse—absorbed by the lukewarmness of modern paganism? If it will have a future—will it be a future of passive perseverance or an active flourishing and growth? Among the hierarchies of both Latin and Eastern rites, there are different opinions—'pros' and 'cons'. I shall first present the opinions and then try to answer them.¹

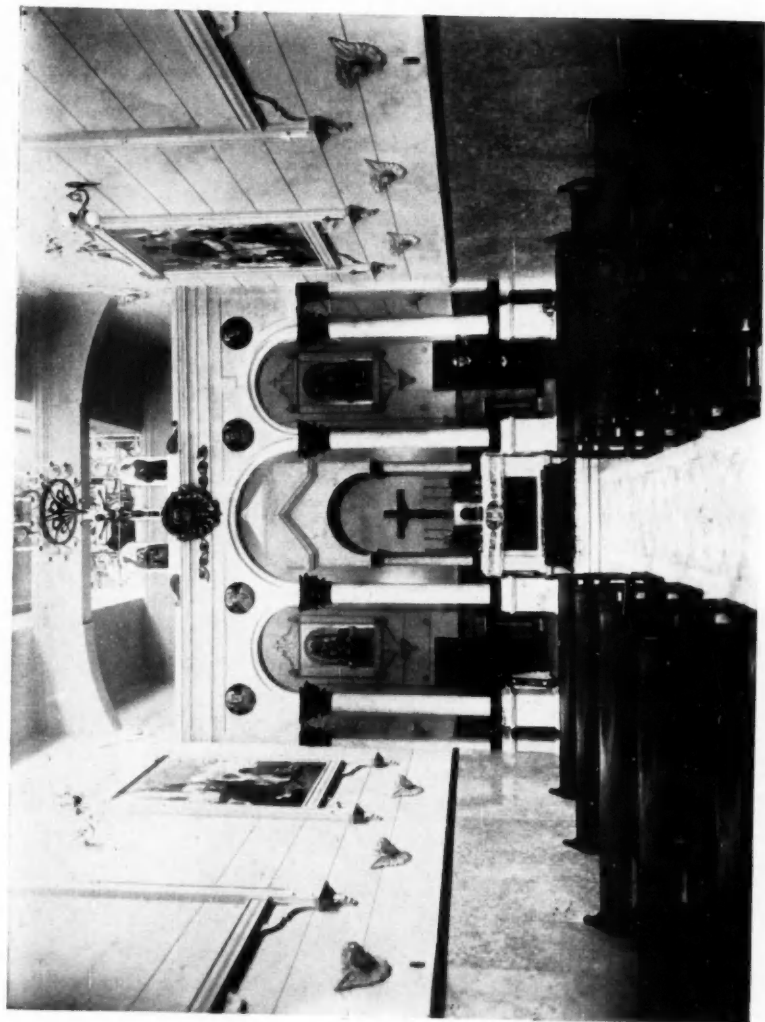
A. Objection.—A rite is the reflection of *local* temperament and culture—once it is transplanted into other surroundings it is bound to die, therefore the Melkite rite will die in the U.S.A.

Answer.—Such an objection rests on a partially undisputed major.² A rite, Christian or pagan, can be transplanted into other environments and live—provided that the members of this rite retain in successive generations sufficient cohesion for the convenient celebrating of the liturgy and for the maintenance of their own traditions in schools and other cultural institutions, e.g. the Byzantine rite was so retained and developed in Russian colonies (Alaska, etc.).

B. Objection.—The culture of the Eastern rites with their lengthy and elaborate ceremonial is not the culture of America with its speed and practicability, therefore they are bound to decay and die.

Answer.—The amalgam that is in the process of becoming an American culture is *yet* to be made Catholic-Christian. It will be an amalgam³ in which Oriental cultures should have their part; but they can have it only if the rites of which they are the heirs be preserved in their vital integrity.

Now the length and elaborateness of the Oriental rites has been exaggerated. Certainly Easter-time demands more solemnity—and this is true even for the Latin rite, e.g. the lengthy Holy Saturday service. As far as 'speed and ultra-practicability' are concerned—these are against all rites and even all religions—(pragmatism in practice). The Eastern rites, in fact, giving *generously* of their time and centralizing life about Christ (making him the centre of all) illustrate Catholic Action.



CATHOLIC MELKITE CHURCH OF ST BASIL IN RIO DE JANEIRO

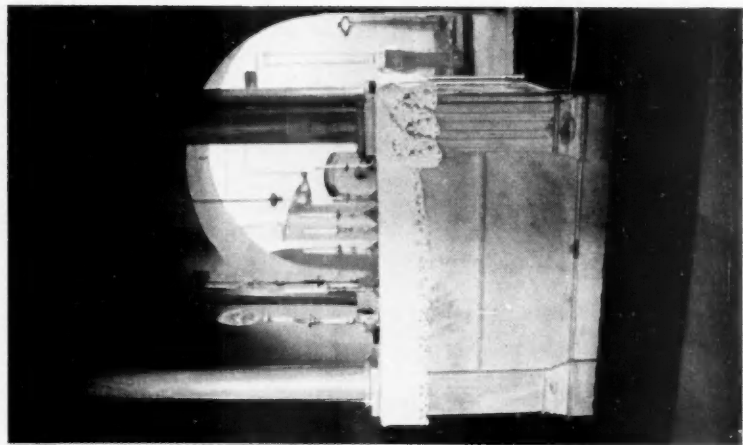


THE ALTAR OF THE SAME CHURCH

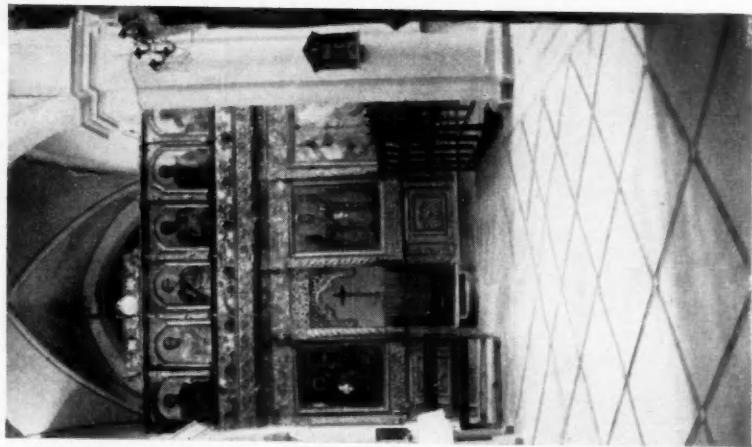


FATHER ALLEN MALOOF

IN THE LEBANON



St Saviour
Sanctuary from within the Eikonastasis



Acre, Melkite Church, north aisle

C. *Objection.*—America is the land of progress! Eastern rites are too conservative and stagnant—making little progress in their lack of originality.

Answer.—This type of argument is typical of *rash* 'Modernism' which entirely overlooks the importance of tradition. There is no such thing as 'pure' originality. We learn, we create, we apply principles through the agency of our predecessors. 'Treasure to the vaults of Catholic civilization and learning.'⁴ Certainly to-day there is originality and progress in the rites of the East (cf. above; II, C. The reawakening of the Oriental Church), but always they are based on a deep tradition. Let us take the example of architecture. Modern architecture has been often modelled on Byzantine traditional forms, e.g. Westminster Cathedral, London; the national shrine of the Immaculate conception, Washington, D.C.; a mere visit to the modern Levant as well as the U.S. would show that the above objection is now obsolete.

D. *Objection.*—The Eastern rites place too much emphasis on externals.

Answer.—'Too much' is rather ambiguous. If one correlates externals with internal devotion, there can be no 'too much' for God. It is true, however, that there is always a tendency in man to fall from the spirit which giveth life to the letter which killeth; and yet as human beings we cannot do without the spirit-inspired letter.⁵ Externalism then is a fault found universally when religious practice becomes decadent. It is true that the Oriental rites have generally developed a richer, more exuberant symbolism than the Roman rite. On this account, however, to accuse them⁶ of externalism is totally to misapprehend the spirit which informs their liturgies—the spirit of generosity in expressing love for God.

E. *Objection.*—The Eastern rites disrupt the Unity of the Catholic Church. They are responsible for schisms, etc.⁷

Answer.—On the contrary one who really knows Church History will not blame schism or heresy on to difference of rite. Basically, most of these disorders were due to political, nationalistic, and economic reasons. Dogma and rite were used as 'defence mechanisms.'⁸ When we really study *Unity*—we see that these rites illustrate *Unity* in essentials and difference in non-essentials.

F. *Objection.*—There is no purpose or *raison d'être* for the Oriental rites in U.S.

Answer.—This objection lacks foresightedness and betrays ignorance. All the ecclesiastical arts and sciences can be

enriched by research in these rites. The U.S. is a new country in which the heritages of immigrating peoples may mutually enrich one another; discarding outworn animosities and antipathies which rest like an incubus on life in the 'old country'. Similarly in the Church—ancient animosities and ignorances can be overcome, the Latin tradition enhanced, theologically as well as in other ways.⁹ (Provided, of course, that the Oriental rites develop an integral, vital life of their own in constant contact with their brothers of the Latin rite.)

G. Objection.—The rites, especially the Melkite and Maronite rites are too nationalistic and cling to the 'Mother Country' rather than to the U.S. Many of these Easterners return to the Near East to spend their fortunes made in America!

Answer.—This would be true if we were to restrict these rites to certain of the older generation,¹⁰ but one must remember that the *younger* generation is really American through and through. It is not bound by the tongue of the 'old country'. It is this younger generation that will Americanize the older.

H. Objection.—But the younger generation of these rites prefer Latin churches for social, educational, and economic reasons—they consider their parents and rite 'old fashioned'.

Answer.—This might be true in individual cases and is due to the lack of ritual formation and organization on part of the clergy and parents.¹¹ This preference betrays their negligence. We should consider here the matter of 'temperament' and hereditary characteristics of these young Americans of Eastern origin. These characteristics and particularly temperament might be obscured in modern distractions and inter-marriage; but they will often reveal themselves especially in the way they express religion. Once *appreciating* their rite, these younger people will undergo many sacrifices to keep it; often those who change their rite find something lacking in the Latin rite—a something which they cannot explain and for which their hearts long. Again we stress the need of instilling into these young people an appreciation for their respective rites and cultures.

I. Objections.—These rites, in a minority are bound to be absorbed into the Latin rite majority.

Answer.—We stress *quality* rather than quantity. Numbers and widespread organization are not the signs of true spirituality.¹² The Oriental rites can have the effect of 'leavening' the U.S. with a true spiritual contribution, even though they might be in the minority.

ALLEN MALOOF.

(to be continued)

NOTES

¹ These objections and answers can be applied to all the Eastern rites as well as the Melkite rite.

² A rite reflects local temperament and culture. It is true, moreover, that a rite reflects in its peripheral developments and practices, a contemporary temperament and culture. Thus the Latin rite as practised by the Neapolitans or Tyrolese represents the present Neapolitan or Tyrolese character. A rite, however, is considerably more complex—more profound. It is a certain group of Catholic traditions, manifested chiefly (though by no means only) in the liturgy. It comprehends history, canon law, theology (cf. Pius XII in *Orientalis Ecclesiae*). A rite is a *particular way* of manifesting Faith and Morals (same for all the rites); it is a particular expression of Christianity. There is no expression of Christianity save in some rite conditioned by historical circumstances and the diverse operating of the Holy Spirit.

³ That is why the U.S. is the most interesting country in the world. Its rich blood is intermingled with variety. The Eastern rites contribute to this process of combining all cultures and thought into one magnificent civilization.

⁴ The enormous collections of Oriental manuscripts at the Vatican Library as well as at other libraries, and the use made of them by all types of scholars shows this. The modern world always goes back to the ancient world for its foundations and experience.

⁵ Cardinal Newman has well illustrated the 'body-soul' element in religion when he writes in one of his sermons, 'he that would do away with the externals of religion, usually ends up by not worshipping at all'. There is more than externals to the Eastern rites—as witnessed by the various martyrologies which extol the deep Faith and spirituality of Eastern saints. In the East, devotion is always linked with doctrine. In fact the magnificent external symbolism of these rites illustrates the Divine Government, the holy scheme of Creation and Redemption, and the Communion of saints.

⁶ However, one must admit that there are defects in the Eastern liturgies, these are :—

- (a) Over florid style in places in the Office.
- (b) Tendency to be redundant and oratorical.
- (c) Extreme conservatism in *certain* details.
- (d) Office is entirely too long.
- (e) Liturgical books are ill-adapted for general use by the laity.

- (f) Too easy acceptance of apocryphal matter in iconography and liturgical texts.

⁷ When there has been conservatism and stagnation it has always been due to other influences rather than ritual, e.g., Caesaropapism—which often blocked the Church in her efforts to progress. However, to-day, one can evidently see that this argument does not hold. The Orthodox are making considerable progress in theological development and thought.

⁸ E.g. Monophysitism, Nestorianism, etc. For the motives behind the various schisms of Constantinople from Rome, cf. Duchesne, *The Churches Separated from Rome*, pp. 13-40 and pp. 109-54.

⁹ Union of all the Eastern Churches separated from Rome—will never be accomplished save by means of the Catholic rites corresponding to these churches. Particularly does this hold for Melkites, Ruthenians and Ukrainians.

¹⁰ Our youth must be shown that they can be 'American' and at the same time Melkite. They should be proud of their origin which has a glorious history. Their's is the work of denationalizing the old folks. Latin parishes of Italian and German nationalities had the same problem—but gradually the younger element did away with such problems.

¹¹ Latin parishes, being better organized, have better clubs and a healthy social life. Naturally these have an advantage over the smaller clubs of Melkite parishes backed by less resources. However, if the priest is an organizer and a zealot for the rite he will obtain wonders. There is a Russian priest in New York whose club consists for the most part of Latin Catholics interested in Oriental rites.

¹² Latin parishes in the U.S. are too large; priests are not able to make personal contacts with each family, the danger of professionalism is seen when 'office hours' have to be posted on the rectory door. The need of smaller parishes grouped around a Catholic school may not seem as efficient as the larger organizations; but certainly the priests would then be able to contact more people and thus save more souls. In the Orient each pastor and even bishop knows the families under his jurisdiction. One can visit the bishop any time as he is a 'Good Papa'. In the U.S. rectories and chanceries are entirely too cold and mechanical. Human souls are not machines!

DOCUMENTATION

In preparation for the Third World Conference on Faith and Order to be held at Lund, Sweden, 1952.

1. *Commission on Faith and Order of the World Council of Churches*: At Clarens, Switzerland, August 13th—17th, 1951.
2. *Ways of Worship*. Report of Theological Commission.
3. *Inter-communion*. Report of same.
4. *The Church*. Report of same.
5. *The Church in the Purpose of God* by Oliver Tomkins.
6. *Ways of Worship*. Full report edited by Pehr Edwall, Eric Hayman, W. D. Maxwell.
7. *Social and Cultural Factors in Church Divisions*; Faith and Order Commission. All these works are in preparation for the Conference to be held at Lund this year.

They represent only a portion of the literature that has been brought out for this purpose and they, as their titles indicate, are the outcome of commissions and discussion. They vary in size and importance, from the summary of the reports of the meetings which the committee held (1), the report of the chairman of one of the theological commissions (2), a guide book to the work in hand written by the secretary to the Commission (5), to a volume containing the papers read and discussed at one of the theological conferences (6). To this last, *Ways of Worship* (there are the companion volumes, *Inter-communion* and *The Nature of the Church*), we will give our main consideration.

The book opens with twenty-five pages of the theological commission's report, this can be obtained separately. The work itself is divided into three parts; The Elements of Liturgy, The inner meanings of Word and Sacrament, and Liturgy and Devotion.

In the first part Catholics have a spokesman in Dr F. G. van der Meer; the Orthodox in Dr George Florovsky; the Anglicans in Father G. Hebert and Protestants of Europe. Great Britain and U.S.A. are well represented. The terms of reference are 'How far are the following expressive of means and ends in worship': The Word of God, Sacramental Worship (the Eucharist, Baptism and other Sacraments) and what is the relation between these two elements?

The Catholic statement may serve as a basis. Here Father van der Meer, although he gives his personal view, speaks about the traditional practice of the Catholic Church. He says, he cannot make proposals about how things ought to be, but

he hints that drastic reformations may be expected before long from Rome. Some forms of worship may become too complicated and others too rudimentary, but in its essentials worship can never be considered as being vitiated or in need of elementary reforms. Liturgy is in a most eminent way *expressive* of tradition, and as such guaranteed, as a whole, by the Spirit. Yet the essential core might appear to be relatively small; the saying, *Lex orandi, lex credendi*, refers to dogmatic content and not to formal aspects. There is no question of absolute formal values (the strictly sacramental *formae* excepted).

The Anglican, Father Hebert, seems to us to state the problem of the papers that compose this book the best. 'The Great Schism', he says, 'in which East and West fell apart, left the liturgical practices of both halves of Christendom unaltered. But the Reformation brought great liturgical changes. While Latin Christendom kept its worship mainly unaltered, preserving the outward forms which enshrined the Great Tradition, Lutherans, Reformed and Anglicans all made great changes; but in each case the aim was to recover what was conceived to be the right form and the right inner spirit of Christian worship, and thus to recreate its true pattern. Thus, however many mistakes have been made, both then and since, the intention in each case was not to repudiate but to restore the Great Tradition. Somewhere within this broken and diversified inheritance we all stand—we the writers and the readers of these essays.'

We will not go into how far the content of the last few lines is borne out by history, but this certainly represents the mood and the ideas of those at present taking part in the œcumenical movement.

The other two parts are:—The inner meanings of Word and Sacrament, and Liturgy and Devotion. On the first there is no Catholic exponent, but three Anglicans, two Lutherans, three Reformed, an old Catholic and an Orthodox take part in this important discussion. The subjects raised were the relation between Word and Sacrament, Sacrament and Symbol, and Offering and Priesthood.

The Orthodox representative simply gave the pertinent passages from the statement of the Orthodox delegation to the Edinburgh Conference of 1937. The most interesting papers were those read by A. H. Courtain (Anglican) and R. Will (Lutheran). It was another paper of Dr Robert Will, read at Clarens, that was actually responsible for these studies

in part two. This paper has been summarized as an introduction. It is in his contribution to this discussion that Dr Will deals with the relation between the Word and Sacrament in Christian worship. He relates them to our different ways of approaching God, e.g., to God as revealed, to God as unknowable, to revelation and mystery. He traces in history how the sacramental tendency predominated in the first ages of the Church, and how the Reformation brought about a total reversal and how the Word of God came into its own, so to say. He sees to-day a reaction to this in many Protestant churches, further he sees—and not least in the Church of Rome—a convergence of tendencies which, for centuries, seemed irreconcilable.

At the same time he claims that it is not only ecclesiastical traditions which break the link between the Word and Sacrament, there are in man's very nature, he says, dispositions which react differently to revelation and to divine mystery: the sober temperament responding to the former and the sensitive to the latter, and this, he says, can be applied to whole races or nations. Hence the importance of a real recognition of both elements in Christian worship.

The other paper read by the Anglican, Mr Courtain, traces the various eucharistic traditions in the Church of England through its four centuries of separation from the rest of Western Christendom. Cranmer, he says, in reaction from corruptions of the later medieval teaching and practice, regarded the doctrines of the Real Presence of Christ's Flesh and Blood and of the Sacrifice and Oblation of Christ made by a priest as the two chief weeds to be plucked up. But the Church of England was never satisfied with a Zwinglian doctrine of the Presence. Within a generation of Cranmer's death, Jewel and Hooker were teaching some notion of consecration. When the revisers were producing the 1661 edition of the liturgy a number of changes were made or proposed which mark a heightening of eucharistic doctrine; 'the elements must now be reverently disposed of and not treated as common food and if more bread or wine is needed for communion, a second consecration is demanded. But the attempt to introduce a higher doctrine of sacrifice failed.'

Professor Ratcliff writes: 'for all their patristic interest the Anglican divines of the seventeenth century never abandoned a reformed position with regard to the effects of consecration. Their eucharistic doctrine was mostly Calvinist.'

With the Tractarian Revival a further development took place in the Anglican eucharistic thinking—they taught a

doctrine of Objective Real Presence and past from the seventeenth century notion of Representative sacrifice to the doctrine of a Real Sacrifice. This has received official support in the statement made by the archbishops of Canterbury and York to the Pope in 1897 and again to the patriarchs of Eastern Christendom by the Lambeth Conference in 1930.

Now Anglican scholars, such as Dr Ratcliff, the late Dom Gregory Dix, and Father Hebert, are making an attempt to understand what the patristic theologians really thought about the Eucharist and this on the ground that the Church of England makes her appeal to the Scriptures as interpreted by the Fathers and right reason. This is indeed a history of doctrinal development!

The last part—Liturgy and Devotion—is taken up almost entirely with Mariology. There are four papers, being respectively by a Catholic, an Orthodox, an Anglican and a Reformed. The reason of this was that it was felt by the Commission that it was insufficient to have confined itself to corporate worship without taking into account the impacts of such worship upon personal life and the clearest example of this marginal field, the preface tells us, is perhaps found in the Church's regard for the person of the Blessed Virgin Mary, the mother of our Lord.

Of the papers, Father Conrad Pepler, O.P., gives the fundamental Catholic teaching on the subject, Professor V. Lossky gives that of the Orthodox tradition, the Rev. T. M. Parker, of Pusey House, copes with the problem as to how to get across devotion to our Lady to the ordinary English Christian, in this he considers the approach of the Orthodox tradition of great help. The fourth paper by Max Thurian (Reformed) is a very thorough examination of Mariology in the light of Reformed theology. He sees that the doctrine and the veneration of Mary in the Roman Church creates extreme difficulties for œcumenical thought. Nevertheless, these must be faced. As a result of investigation he traces these difficulties back to the difference between the Catholic and Protestant doctrine of grace. Yet in spite of this he claims that Protestants may give Mary a place in the Church; 'If', he says 'Reformed theology criticizes the exaltation of the Virgin as making her a divine personage, outside of human conditions, and if it defends the common presence of Mary in the Church, it does so only in negative criticism, and not positively in the framework of theology or liturgy, as is the case in the Anglican Church. If it is necessary to open in Reformed theology a

chapter on Mariology which would illumine our conception of the incarnation and of grace, the role that Mary ought to play, like the apostles, and all the saints, by her presence and her witness in the Church, must also be manifested in piety and in liturgy'.

For the first time there has appeared in a book of Reformed prayer a sanctoral in the *Divine Office for each day*, where the feasts of the Annunciation (Tuesday of the third week in Advent), the Purification (under the name of the Presentation of our Lord Jesus Christ in the Temple) and 15th August (Mary, Mother of the Lord).

Here is the collect for this last feast :—

'Holy God, eternal and Almighty Father, who hast favoured the Blessed Virgin Mary with a full measure of Thy Grace, and hast adorned her with the spiritual gifts by which she prayed to Thee and magnified Thee, grant that Thy Holy Spirit may in like manner inflame our hearts and inspire continually in us the desire to hallow Thy great name, the blessed name of the Father and of the Son and of the Holy Ghost. Amen.' This collect, we are told, in no way contradicts Reformed theology.

The fifth and last paper is by two Anglicans, Rev. Gilbert Shaw and Eric Hayman. It is on an approach to the work of Reunion through common devotional understanding.

Since devotion informs and demonstrates theology, but is itself dependent on theology, there must be a general theological agreement amongst those engaged on this task. The writers demand a firm grasp of the Trinitarian doctrine and they assert that there can be no integral devotional understanding between the Arian and the Christian outlook. This is a healthy basis on which to rest this devotional research.

We will do well to end this review with a few lines from the end of the report of the Commission, 'The Church is a living body and its liturgical forms are the expression of its life. Liturgical renewal is neither emendation nor creation, but an attempt to enter or re-enter the liturgy which has been alive ever since the first liturgy of the Upper Room, from which springs all our sacramental worship, and the synagogue services which are the origin of our preaching-centred worship. Such an entry or re-entry has to be made in very different conditions. Decisions have to be taken which are not only doctrinal but existential. Liturgical experiments are attempts to decide where we stand in the Church of God, and what, being where we are, we have to do.'

In the above we have endeavoured to give the salient ideas of those from whom we may have quoted. That such a report can be discussed at Lund shows how the Holy Spirit is working in the œcumenical movement. This is true although there is much written that we cannot subscribe to. On all sides there is a real desire to seek the truth. Of the other publications mentioned at the commencement of this article a few lines must suffice.

The Church in the Purpose of God by Oliver Tomkins, the secretary of the Faith and Order Commission. 'This booklet is designed to help as many people as possible to face the seriousness of the fact of Christian division and to enlist their interest in one of the greatest and most sustained efforts which seek to overcome the division.' So says the author in the preface. It has chapters on the problem of reunion, the nature of the Church, ways of worship and inter-communion. Here a full and fair picture is given in a short space. An excellent bibliography is also given.

The report on *The Church* is brought out by the chairman of the Commission, Dr R. Newton Flew, of Wesley House, Cambridge. This carries an interesting chapter on Modern Thought-Forms and the Doctrine of the Church by Professor L. Hodgson.

The report on *Inter-communion* is enlightening. The bigger books on these two subjects should be of value.

CATHOLIC LEBANON AND ITS SPIRITUAL MISSION IN THE EAST

If we consider what may be termed the Near and Middle East, stretching from Albania to Afghanistan and from Turkey to Ethiopia, there is no nation more impregnated with the faith and life of the Church than Lebanon.

Apart from Lebanon, the countries of this region may be described from the religious point of view as follows :

1. Predominantly Orthodox : Greece, Cyprus and, extending the term 'East', Yugoslavia, Bulgaria, Rumania and the U.S.S.R.
2. Predominantly Monophysite : Ethiopia.
3. Predominantly Jewish : Israel.
4. Predominantly Yazidist : Yemen.
5. Predominantly Shi'is : Iran and Iraq.
6. Predominantly Sunni : Saudi Arabia, Egypt, Sudan, Syria, Jordan, Albania, Turkey, Afghanistan and, by another extension of the term 'East', Libya, Tunisia, Algeria, Morocco, Pakistan and Indonesia.

The following table shows the number of Catholics and their proportion of the population, approximately, in these countries :—

1. Greece	40,000	0.6 per cent.
Cyprus	4,000	0.8 " "
2. Ethiopia	30,000 (?)	0.25 " "
3. Israel	24,500	1.75 " "
4. Yemen		
5. Iran	17,000	0.1 " "
Iraq	125,000	2.75 " "
6. S. Arabia		
Egypt	225,000	1.1 " "
Sudan	125,000	1.7 " "
Syria	115,000	3.6 " "
Jordan	30,000 (?)	1.1 " "
Albania	100,000	11.7 " "
Turkey	40,000	0.2 " "
Afghanistan		

If we now turn to Lebanon, we find a completely different atmosphere. Although communities of Shi'is and Sunni are to be found here, this country is not part of the Moslem world. From the religious point of view Arab-speaking Lebanon is characterized by its Catholicism: the Catholics take first place in the nation in virtue both of their numbers and of their past and present activity.

In the Lebanon of the 1861 'reduced' frontiers (1861-1920), 66.5 per cent of the population was Catholic in 1913. In the Lebanon of to-day, with the 'expanded' frontiers of 1920, including areas with a predominantly non-Catholic population there were, at the end of 1951, 1,300,000 inhabitants, religiously distributed as follows :—

1. Catholics 485,000 37.5 per cent
2. Non-Catholic Christians : 16.4 per cent., as follows :—
 - Orthodox : 10 per cent.
 - Armenian Gregorians : 5 per cent.
 - Syriac Monophysites : 0.3 per cent.
 - Chaldean Nestorians : 0.1 per cent.
 - Protestants : 1 per cent.
3. Non-Christians : 46.1 per cent., as follows :—
 - Jews : 0.4 per cent.
 - Alawis : 0.4 per cent.
 - Druses : 6.3 per cent.
 - Shi'is : 18 per cent.
 - Sunni : 21 per cent.

From the above, it is clear that Catholics are relatively the most numerous religious body in Lebanon, living with non-

Catholics belonging to ten different religious groups. This explains, for example, the existence of a nunciature in Lebanon, established in 1947, while in such non-Catholic countries as Egypt, Indonesia, India and Pakistan, with which it has diplomatic relations, the Holy See is represented by an internuncio.

Lebanese Catholics have played and are playing a leading role in the Lebanon itself, as well as in the whole Near and Middle East and the Arab-speaking world. In political life, the present head of the Lebanese state, President Bishâra Khalîl Al-Khûrî, is a Catholic; in fact, at least since the accession of Emir Bashîr II Shibâb in 1788, Lebanon has always had at its head a Christian, and almost always a Catholic emir, mutasarrîf or president of the Republic (there were non-Catholic Christian presidents of the Republic from 1926 to 1933 under the First Republic, 1926-43, and for a few months in 1943—in all a period of less than nine years since 1788). On the cultural level, Lebanese Catholics have been and are the most active in the cultural renaissance of the Arab-speaking world: it is enough to recall such names as Ibrâhîm Al-Yâziî (1847-1906) and Sulaymân Al-Bustânî (1856-1935), not to mention those still living. But it is the influence of Lebanese Catholics in the religious domain that most interests us here. Since the advent of Islam this country has been practically the homeland and refuge of Catholic peoples and their hierarchies: thus to-day it harbours four Catholic patriarchal residences, of the Maronite, Melkite, Armenian and Syriac rites; Seminaries, major and minor, of many different rites, and of various orders and congregations—Antonians; Baladite Antonians; Basilians; Salvatorians and Shuwayrites—Jesuits, Kraymists, Paulists, Brothers of the Christian Schools, Little Brothers of Jesus, etc., without counting the numerous women's congregations, from cloistered monastic orders to the Sisters of Charity and the religious of the Sacred Hearts of Jesus and Mary. The influence of all these institutions extends far beyond the borders of Lebanon. It is this Catholic character of the country which explains and justifies the foundation of the Catholic University of Beirut, the only Catholic university in the whole Near and Middle East and in the Arab-speaking world; founded by Leo XIII in 1881, this university has ever since had a profound influence in all milieux, Catholic and non-Catholic, not only through the university training offered in the faculties of theology, law and medicine, the institute of oriental letters, and the advanced school for engineers, but also through its publications on scientific and general cultural subjects, particularly, *Al-*

Masbriq, an eastern Catholic review in the Arab language on the lines of the Paris *Études*. Thanks to this Catholic pervasion of Lebanese life, non-Catholics find themselves in an atmosphere imbued with Catholicism, which helps to prepare them for the Church. By the grace of God, this has also forwarded conversions in all milieux—among the Orthodox Melkites, 82,000, 38 per cent, have become Catholic during the last two centuries—among the Druses, some aristocratic families have entered the Church—and even among the Shi'is and Suni; it is sufficient to recall that most of the members of the former princely family of Lebanon, the Shihâb, of Sunni origin, are now Catholics.

But, as has been said, the spiritual influence of Lebanese Catholics has never been limited to their compatriots. Since St Frumentius of Tyre evangelized Ethiopia and became its first bishop in the fourth century, the apostolic action of Lebanese Catholics has continued among various nations of the East. Particularly since the sixteenth century the Lebanese Church has played a leading part in the reunion of separated Eastern Churches, first of all by example, but also by direct apostolic effort, not to mention the refuge repeatedly offered to persecuted Catholics from neighbouring countries. To-day, there are Lebanese missionaries in the various countries of the East and also as far away as Central Africa and elsewhere. Mention may also be made here of the apparently supernatural manifestations which have taken place since the beginning of the Holy Year of 1950 at the tomb of the Lebanese hermit-monk Charbel Makhlûf at Annâya, to the north of Beirut. This servant of God, whose cause has been introduced at Rome, died in 1898, a year after St Theresa of the Child Jesus, and he is attracting many to the Church; non-Catholic as well as Catholic pilgrims come not only from Lebanon but from Egypt, Syria, Turkey, Iraq, Jordan . . .

In Lebanon therefore, geographically and historically linked with the different Oriental separated Churches, and situated at the very door of the new Jewish state and the Sunni and Shi'i worlds, we witness a living presence of the Church with a special spiritual mission; situated at one of the historic cross roads of the Catholic and non-Catholic worlds, the Catholics of Lebanon have still their historic role, in the countries surrounding them as well as within their own frontiers: refraining from all misguided proselytising as well as all compromise or concession to error, to bear witness, in charity, to the truth of the Church of Christ.

GABRIEL MÂLIK, S.J.

From *La Croix*,
8th February 1952.

(Byzantine-Melkite rite).

LETTERS TO THE EDITOR

DEAR FATHER,

Apropos the interesting and important review of Fr Daniélou's *Le Mystère du Culte* by R.G.R., *E.C.Q.*, No. 4, Vol. IX, 1951-52, pp. 224-5, with its commendable reminder about Hanukkah and Christmas—what a pity writers of such calibre still persist in calling the essentially Judaio-Christian Paschal Feast by the profane 'Easter', so needlessly offensive to Orthodox piety, or indeed, surely, to most continental Catholics.

No other language of Christians, except German of the Aryan heresy, calls the Feast of the Faith *par excellence* after pagan Germanic *Eostre* idolatry. Just because of the recent *Mythus des 20er Jahrhunderts* this common slip of the 'vulgar' tongue becomes an affront to the Faith in our generation.

It is more surprising that British Catholics do not set the necessary example, since Mgr Knox so assiduously renders 'the pasch' of Douay 'the paschal feast, paschal time', etc., in his authorized biblical translation. (Dom G. Dix in *The Shape of the Liturgy* often uses *Pascha* as a substantive in English). 'Passover' of A.V., R.V., is too vague and slurs over how the O.T. Pesach became consummated in the Christoic Pasch.

Helsingfors, 1952

VASSILY JAMES.

The reviewer writes :

A strong case can indeed be made out against the use of pagan terms by Christians. But I wonder whether we really could, without grave inconvenience, pursue the point to its uttermost. We should have, for instance, to stop using the name *God*, in its different Nordic forms, because it *originally* stood for a person with the most unGodlike qualities. Even in Greek we should have to substitute something for *θεός* for the same reason, and it is interesting to note that *θεολογία* in Greek writers frequently connoted a species of sorcery rather than divine science. In fact we should despair of ever attempting to put our Christian mysteries (another objectionable term) into words.

Why, then, should we bother to purge Christianity of pagan terms? Christian humanism, of which St Gregory of Nyssa is such a champion, is altogether opposed to doing so, and deliberately prefers to make paganism Christian by beginning with its terms. Already in the New Testament we can see this

principle at work in the writings of St Paul, whose language is sometimes quite incomprehensible except when seen in line with the Mystery Religions. I know some great scholars have disputed this, but one or two of the most distinguished have recently come to accept it. Is *Easter* really so offensive to Orthodox piety? As I write I am surrounded by Orthodox theological books, each of which makes free use of *Easter*.

Pasch, like *sindon*, and like *I will open my proposition on the psaltery*, is simply not English at all.

CATHOLICS OF THE BYZANTINE-MELKITE RITE

These remarks were inspired by a reading of Father Allen Maloof's article entitled 'Catholics of the Byzantine-Melkite rite in the U.S.A.', appearing in the *E.C.Q.*, Winter 1951-2.—EDITOR.

DEAR FATHER,

If I recall correctly Donald Attwater says that of all the Oriental Churches in communion with Rome the Melkite Church under the jurisdiction of its patriarch, most closely resembles the ancient pre-Schism Churches.

One way in which the Melkite Church in the United States could be materially and culturally aided would be to interest discerning Latin-rite Catholics in the problem. Such interest could be financial; but it might better begin as an intellectual apostolate through which the Melkites would be made to feel that 'Latins' themselves understand and appreciate the need for liturgical authenticity and purity in the Oriental rites.

Not only for strictly religious reasons but also for theological and apologetical ones as well, Latin-rite Catholics have good cause to interest themselves in the fortunes and progress of their 'Sister Communion'. If they as well as intelligent Melkites showed their disapproval and disappointment of 'hybridization' and abandonment of rite, the 'Orientals' would themselves begin to check the course of their religious and liturgical disintegration. If it can be shown that the Latin rite is not necessarily a basic hallmark of social advancement, but simply good for 'Latins' as their means of corporate worship, while the Oriental rites are fully as venerable—and perhaps in some cases more so—then indeed the efforts of such men as Father Maloof and his Melkite friends will receive the encouragement they deserve.

Our education as Latin-rite Catholics must proceed to the point where the Melkites will realize we are not pleased with the 'Orientals' for abandoning their own glorious rites. It is

really an unfortunate occurrence when they become 'Latins'—*a fortiori*, when they relinquish the riches of their own Melkite traditions for the relatively sparse spiritual fare of some Protestant sect.

Of course if the dominant 'Latin' majority remains aloof and indifferent this form of the apostolate can never be effectual. Latin-rite laity should be encouraged to meet and know the Oriental-rite laity, surely not without the necessary preliminary instruction. Likewise the clergy of both rites ought to associate as often as their parochial responsibilities will allow, divesting themselves of all pre-conceived notions concerning whether they are married or not and other comparable prejudices which serve to keep people apart when they ought to be friends.

Father Maloof suggests that owing to the tendency to scatter their families in small neighbourhoods, the Melkites might better be provided with a series of chapels rather than with a few large churches. It might be possible for a mixed group of Latin-rite Catholics and Melkites together with such a priest as Father Maloof to co-operate in the designing and construction of such a chapel according to strictly authentic Melkite liturgical and architectural standards. I would think this latter condition ought to be a '*sine qua non*' of any participation, especially in view of the necessity for education and reform outlined by Father Maloof in his article in the *E.C.Q.*

Possibly one or more Latin-rite bishops—and Oriental-rite bishops, too, speaking for their Churches—could be invited to publish a statement or preach a sermon setting forth the doctrine of the one Mater Ecclesia and the spirit of Canon Law in these matters. I would think, at the present time, one of the most important considerations is to help the Oriental-rite people of whatever Church to realize that they are not being left to their fate by an indifferent and disinterested Latin-rite majority.

If it is true that people with Irish names in the United States form the largest body of contributors to the work of the Near East Welfare Association, there must be numbers of Catholics of the Latin Church having Irish and other names who would be willing to devote energy and money to the Melkite cause in this country.

125 Cedar Street,
Wallace, Idaho, U.S.A.

HENRY D. ELLIS.

NEWS AND COMMENTS

E.C.Q.

We are able to announce that Mr Codrington's *Studies on the Syrian Liturgies*, reprinted from the *E.C.Q.*, 1936-7 are now in the Press. The volume will cost 5s. post free, (\$1 in America).

THREE SMALL PUBLICATIONS

Fr Paul Daher, the Maronite monk, who wrote in the Autumn issue of the *E.C.Q.* last year on Father Charbel, has produced a small book in English on the servant of God. It can be obtained from St Maroun's Monastery, Annaya, Lebanon. It is entitled *A Miraculous Star in the East* (pp. 109, no price given).

Ukrainian Catholics by Rev. M. Schudlo, C.S.S.R.

This is printed by *The Redeemer's Voice*, Yorkton, Sask, Canada (no price given, pp. 171).

It is brief exposition of the Ukrainian Catholic Church, history, rite, church services, papal decrees and mission of the Ukrainians within the Catholic Church. A great deal of important matter is stored away here.

Parishes and clergy of the Orthodox and other Eastern Churches in North America.

This is an Orthodox Church clergy directory, obtainable from Right Rev. L. Scaife, D.D., 114 Delaware Avenue, Buffalo, 9, New York (no price given, pp. 46).

Apart from the Armenians all the clergy listed are Orthodox: Russian, Greek, Albanian, Bulgarian, Rumanian, Serbian, Syrian and Ukrainian. The territory covered is Canada, Mexico, Alaska, as well as the U.S.A. It is a useful book.

OBITUARY

Dom Gregory Dix, monk and prior of the Anglican Abbey of Nashdom died 12th May 1952. A scholar and yet on him scholarship sat lightly—he had the gift of friendship and he was an indefatigable worker for Christian unity. Both those in union with the Holy See and those who are not will miss his work.

To those of his own communion and his own community we offer our sympathy. May he rest in peace.

REVIEW OF REVIEWS

CATHOLIC

Oriente (January 1951—June 1952); *Oriente Christiano* (January 1951—July 1952).

It is some time since readers of the *E.C.Q.* heard anything of this Spanish journal *Oriente*, edited by P. Morillo, S.J.

In January 1951 this small monthly became a much more elaborate quarterly of which five members have so far appeared, while the more popular work done by *Oriente* still goes on in *Oriente Christiano* which comes out every month.

The preface to Vol. I, No. 1, of the new *Oriente* states that Orthodoxy, its liturgy, dogmas, etc., were almost unknown in Spain until recently, as was the existence of an Eastern Church in communion with Rome. Now, however, owing to the propagation of the Unity Octave, the celebrations of the Eastern liturgies, conferences, the number of Spaniards interested in this drawing together of East and West has greatly increased.

The hierarchy has lent a strong support to this crusade of prayers for unity, especially the patriarch of the Indies, the bishop of Madrid—Álcala and the bishop of Mallorca. The last says, 'we should seize this occasion to educate the faithful in the full universal and Catholic spirit of Holy Church' (O.C., April 1952, see also June 1952).

The articles in *Oriente* are mainly concerned with Marian devotions in the East or with individuals, Peter Mogila, Bessarion, Soloviev, who were influenced by the West. An example of a somewhat limited approach is the article on Chalcedon (January–March 1951) which is concerned wholly with Canon 28 and the authority of the Holy See. Of greater interest is the translation of the encyclical *Sempiternus Rex* in Vol. II, Nos. 1–2.

The reviewing, though the range of books is narrow, mainly German and Spanish, is competent. There is a welcome for P. Boyer's *Unus Pastor* and for his reasoned optimism and also for the first complete edition (with translation into Spanish) of the Apostolic Fathers by D. R. Bueno, Madrid, 1950.

All this is valuable and shows us great concern for Unity but it must be said that there is little real attempt in these periodicals to understand the traditions and history of the Eastern Christians. There seems, for instance, to be over-much desire to introduce every single counter-Reformation devotion into the East (*vid.*, O.C., June 1951, March 1952).

J.H.

NON-CATHOLIC

New Missionary Review (incorporating the English-speaking Orthodox). No. 1, Spring 1952. Pp. 16. (Dr S. Bolshakoff, 16 Marston Street, Oxford.)

Dr Bolshakoff is to be congratulated on bringing out this new review in addition to his now famous *Bulletin*. The present periodical aims at coming out once a quarter. It will give, first, 'all possible information about the Orthodox in the English-speaking world and, secondly, news about Orthodox missionary activities elsewhere'.

Information about the English-speaking Orthodox comes under the heading of the U.S.A., Canada, Australia, New Zealand and Great Britain. Dr Bolshakoff estimates their numbers at, at least, five million. It is the recent arrival of D.P's, especially in the last four countries, that has brought Orthodoxy to the fore. The review says that a 'new Orthodox English-speaking Church is slowly emerging', also that 'the foundations of a Spanish-speaking Orthodox Church have now been laid', i.e., in South America.

The 'foreign mission' centres are—Japan, China, and the Asiatic part of the U.S.S.R.

These things are recounted in some detail, e.g., the situation in the U.S.A. The review bids fair to be of value and we wish it every success.

B.W.

RECENT PUBLICATIONS

Dr Lee of Lambeth. A Chapter in Parenthesis in the History of the Oxford Movement. By Henry R. T. Brandreth, Priest of the Oratory of the Good Shepherd. (S.P.C.K.) 21s. net.

Frederick George Lee, who was vicar of All Saints, Lambeth, from 1867 to 1899, was one of the most interesting personalities in the Catholic revival in the latter half of the last century, although to-day only remembered by those who are most intimately acquainted with its inner history. In his own day Dr Lee was regarded as one of the leaders of the movement for the reunion of the Church of England with the Holy See. As early as 1857 he was in close touch with Ambrose Philipps de Lisle and other Catholics who were trying to foster closer co-operation between Rome and Canterbury. It was in this same year that he helped to found the Association for the Promotion of the Unity of Christendom. Its first meeting took place in his chambers in London. Cardinal Wiseman was 'far less sanguine than de Lisle as to the immediate effects' of this Association. He 'placed the Roman authorities on their guard against a too sanguine view of the movement', although he raised no objections to Catholics joining the Association. The only obligation for lay members was to recite daily the collect for Unity from the Roman Missal, together with the Lord's Prayer. Mainly on the advice of Manning, the A.P.U.C. was condemned by Pius IX in a letter dated September 16th 1864, and addressed *Ad omnes Episcopos Angliæ*. At that date the Association boasted about 8,000 members of whom about 1,000 were Catholics, 300 Eastern Orthodox and the rest Anglicans.

Mr Brandreth is convinced that 'Manning and Ward had gravely, and it would seem knowingly, misrepresented the aims and policy of the A.P.U.C. to the authorities in Rome, and they had seized upon an inconsistency in the English, French, and Latin versions of the Basis of the Association.' Dr Brown, the Benedictine bishop of Newport and Menevia, expressed the opinion that 'its members have been treated cruelly'. In after years Abbot Butler of Downside ventured to ask in his *Life and Times of Bishop Ullathorne*: 'Might not the handling of the situation have been different, and the outcome something other than the mere stifling of aspirations which never since have flowed in like volume, had the matter been in Wiseman's hands, while in the full maturity of his powers and influence and generous optimistic sympathy?'

The condemnation of the A.P.U.C. was a bitter blow to Dr Lee, but he did not lose heart. In 1877 he formed the Order of Corporate Reunion, with the help of the Rev. T. W. Mossman and Dr. John T. Seccombe. The chief object of the Order 'was to provide the Church of England with Orders which Rome was bound to accept as valid'. So in the summer of 1877 'Lee, Mossman and Seccombe went to Venice and, near that place, probably at Murano, were conditionally re-baptized and confirmed, made deacon, ordained priest, and consecrated bishop by a mysterious triumvirate of prelates, the identity of whom has never been divulged, but who were popularly supposed to have been a Greek, a Copt, and either a Roman or an Old Catholic. All evidence was destroyed during Lee's lifetime and thus we are left to build our theories on circumstantial evidence.'

On their return to England the three bishops promulgated a Pastoral Letter; signed by Thomas, by the favour of God, rector of the Order of Corporate Reunion, and pro-provincial of Canterbury; Joseph, provincial of York, and Laurence, provincial of Caerleon. They took the titles of bishop of Dorchester, bishop of Selby, and bishop of Caerleon.

Mr Brandreth tells us that 'this remarkable, and somewhat fantastic, document was solemnly read at dawn on the steps of St Paul's Cathedral'. Copies of it were sent to the Pope and to all Catholic and Anglican bishops in England. The majority of Dr Lee's Anglo-Catholic friends were horrified at his action, and he was attacked by the English Church Union and the Society of the Holy Cross. *The Reunion Magazine*—the official organ of the Order—of which only four issues appeared, merely had the result of alienating Dr Lee still further from the main body of Anglican clergy and laity. But strange to say the bishops ignored him entirely, and he was left alone in his South London parish. 'The O.C.R. was, in fact, a failure', so Mr Brandreth infers, 'and after some six years it collapsed and the majority of its members submitted to Rome'. Mossman was received into the Church shortly before his death in 1885, but it was not until his last days that Lee followed him. He made his submission to his old friend, Fr Kenelm Digby Best of the London Oratory on 11th December 1901. His Requiem Mass was celebrated at St George's Cathedral, Southwark.

'So there passed one of the stormy petrels of the Catholic revival; one who was repressed because of his very irrepressibility. He was a man of peculiar and unusual genius who,

had he been willing to go more with the tide, might have attained high office in the Church.'

Poor Dr Lee! He dreamed dreams and saw visions, but none of them ever materialized: his life-story is a tragedy. 'He, himself became finally disillusioned, the awakening was a bitter one which clouded his last years.'

Mr Brandreth's book will be read with interest by all who enjoy delving into the hidden backwaters of Church History. In some places he slips up on dates—e.g., A. W. Pugin died in 1852, i.e. five years before the foundation of the A.P.U.C. We would assure him that he is quite wrong in stating that St Mary's, Carden Place, Aberdeen, is 'larger than the ancient Scottish cathedrals.'

PETER F. ANSON.

Vision and Action by L. A. Zander. Pp. 224 (Victor Gollancz, Ltd) 18s.

In the preface to this book the bishop of Chichester says:— 'The importance of the Orthodox Church for the œcumenical movement can hardly be over estimated. Christianity is like a besieged city, surrounded by a secularized world. The world itself is divided between East and West. It is a division both in climate and spirit, though it finds expression in various forms. The fundamental division of Christendom is not that between Protestants and Catholics, or between Protestants and Catholics on one side, and Orthodox on the other, but between Christian East and Christian West.

It is through the Eastern Orthodox, who have developed apart from the West for nine centuries, that the Eastern part of Christendom is most clearly seen. To obtain a real presentation of the *tota Christianitas* so urgently needed to-day, we must learn to love and understand and to be with those who belong to the Eastern Orthodox Church. These are most important words coming from such an authority as Dr Bell.

Professor L. A. Zander, the author of the book, who is known for a champion of œcumenism, shows himself in these pages to be also a staunch Orthodox, hence the value of this work.

I hope later and elsewhere to deal with his thesis in a more complete way. Here I must confine myself to a few points that Professor Zander raises.

First then, this is the only book I know of in English dealing with œcumenical affairs which gives a very full and understanding attention to the position of the Catholic Church.

The author also treats the œcumenical movement as a problem and he has some very penetrating remarks to make ; here are two :—

‘The East can think of the West only as a whole, for in falling away from the Catholic Church the Protestant world partly determined the history and development of modern Catholicism’ (p. 74).

Again, in speaking about Catholics of the Oriental rites he comments :—‘the Orthodox have always regarded this practice as a “counterfeit of Orthodoxy” and a device for converting the Orthodox to Catholicism. This objection, though it may be true in a number of individual instances, is not an ideological answer to the Roman Catholic theory of Unity. The real argument against it is that rite must be considered as a “skin” and not as “clothes”. The Roman Catholic Eastern rite presupposes a logical nominalism perfectly obvious in cases when one and the same priest in one and the same church, celebrates the Eucharist now in the form of the Latin mass, now of the Orthodox liturgy. But the Orthodox practice of adhering to a single ancient rite (though admitting of considerable variations) seems to testify that to the Orthodox mind ritual is not purely external to the content of the sacrament, but that form and content constitute an organic whole, one side of which cannot be violated without affecting the others. Thus, Catholic ritualistic nominalism is opposed to Orthodox realism’ (pp. 164–65).

The first of these remarks justifies this Review in the approach it has always taken to the problem of reunion, the second on the whole is a very true criticism and it is good for us to realize this. At the same time as the author passes these judgments, he is aware that a real penetration of the Eastern tradition is taking place on our side, he mentions the works of Père J. Daniélou and Père H. de Lubac as well as the Monastery of Chevetogne. How far does he realize that this is the outcome of the policy of Pope Pius XI and of other popes, is the question ? It would be interesting to go into the history of bi-ritualism, concelebration in different rites, the use by Latin or Latinized clerics of a Roman Mass in Greek, etc. [ref. : Bro. George Every *The Byzantine Patriarchate ; The Liturgy of St Peter* edited by H. W. Codrington].

It is certain, however, that nominalism was responsible for a bad tradition in Catholic philosophy and theology.

The general theme of the book can be gathered by a look at the contents :—œcumenism as a fact and a problem ; the

the presuppositions of œcumenism, again the problem; and the spiritual reality of œcumenism.

In these pages the ideas of Catholic reintegration as conceived by Fr Congar and Mgr Chevot, as well as the ideals of the Orthodox Professor Katashov are discussed. But there is very much more in this book than has been mentioned here and it should be read by all interested in reunion work, particularly by Catholics.

DOM BEDE WINSLOW.

The Making of the Restoration Settlement. The Influence of the Laudians 1649-62. By Robert S. Bosher. With a Foreword by Norman Sykes, D.D., Professor of Ecclesiastical History in the University of Cambridge. (Dacre Press : Adam and Charles Black) 25s. net.

As Dr Norman Sykes points out in his foreword to this scholarly book by an American author, it was largely due to the personalities and practices of the Anglicans in exile during the Commonwealth that the *Ecclesia Anglicana*—as understood by the Caroline Divines—was re-established by Charles II. What is not always realized is that the Church of England, as reformed by Henry VIII and Elizabeth, only just managed to escape permanent extinction. Presbyterianism might easily have become the national religion in England as in Scotland had it not been for the diplomacy—one is almost tempted to write plotting—of the Anglican clergy and laity in France, who were determined that the Church as they saw it must be restored with the monarchy and without any compromising concessions to the Presbyterians.

A considerable number of those exiled Anglicans lost heart in their Church and made their submission to the Holy See during the years they spent in France. Their names are given in an appendix. As to the majority, 'because of their stand, the Church of England, alone among post-Reformation bodies, remained constant in its refusal to commit itself to a rigid system of doctrine and practice, and preserved that tension of authority and freedom, of variety and order, which is its unique heritage in the Christian world' . . . 'The Laudians believed and constantly asserted that within traditional Anglican limits a wider range of belief and practice was possible than in any other religious settlement, and later history has not disproved their claim.' Dr Bosher's book should find a place in all libraries alongside Canon Addleshaw's erudite volumes devoted to Anglican worship of the Laudian period.

P.F.A.

Il Sepolcro di S. Benedetto, Monte Cassino, 1951 (Miscellanea Cassinese) n.p., listed by Parkers, Oxford at £5 5s. od.

The monks of Monte Cassino have followed up their circular letter of 1950, concerning the opening of the tomb of St Benedict, with this comprehensive volume of some 240 well-printed, well-illustrated and well-documented pages. Part I, the work of Tommaso Leccisotti, treats of the recent examination of the relics and their recognition; Part II by Luigi Olivieri and Domenico Catalano, treats of the anatomico-radiological study of the relics; Part III by Antonio Ferrua, Engelberto Kirschbaum, Angelo Pantoni and Corrado Venanzi of the archaeological exploration; Part IV, again by Tommaso Leccisotti of the testimony of history. The detail both of letterpress and plate is so exact as to cause intense excitement both in those who accept the conclusions and in those who do not. As far as we can judge, the case for the Monte Cassino claim to the authenticity of their relics, so honestly set out in this volume, is unanswerable, and it is to be noted that the Holy Father in *Fulgens Radiatur* had no hesitation in inclining towards this side. The evidence for the Fleury claim, indeed, as those who have written on the subject have themselves exposed, is so slender that we can reasonably expect the pendulum of majority-opinion to swing to the other extreme. Unless we are going to deny in forthright fashion the sincerity of the outside authorities whose evidence is here given, and ignore the weight of local tradition—*lapides clamant*—we can do no more than accept the Monte Cassino claim, although we should be most interested if an answer is forthcoming from Fleury.

R.G.R.

Christ in the Liturgy by Dom Illtyd Trethowan. (Sheed and Ward, 1952.)

Dom Trethowan accepts Dom Festugière's concept of the Catholic liturgy as in a manner identical and co-terminous with the Christian life, for the Christian life is nothing if it is not thoroughly sacramental, and it is in the liturgy that heaven and earth meet: the liturgy, rightly understood, is the Church-in-act. But we are faced with the dismal fact that, actually, for the majority of people, this is not rightly understood. 'It is by becoming incarnate, following the law of our nature (e.g., worshipping God with our bodies as well as our souls) that our desire of God becomes effective.' It is

surely this refusal to become really human which prevents so many of us becoming divine, and yet if we consider the matter dispassionately we shall see that, as Christ and the Church are one, so Christ and the Prayer of the Church are one, Christ is in the liturgy and Christ *is* the liturgy. A specially pleasing feature of Dom Trethowan's book is his reference to 'the right authorities', by which I mean Pius Parsch, Odo Casel, Aemiliana Lochr, as well as the older liturgical scholars such as Abbot Cabrol.

R.G.R.

Max Josef Metzger (Priest and Martyr, 1887-1944) by Lilian Stevenson. Pp. 149 (S.P.C.K.) 9s. 6d.

All Catholics working in the cause of Christian Unity have heard of the *Una Sancta Movement*. The subject of this little book founded this brotherhood in 1938 and its ideals were explained by its founder in 1939 in a letter sent to Pope Pius XII from a Nazi prison; the work has now grown into a movement.

There are twenty-three pages in the book of biographical sketch and the rest is taken up with letters and poems mostly written by Fr Metzger while he was in prison. The whole is translated and brought out by a Protestant. It is stimulating reading.

B.W.

The Barbarian West 400-1000 by J. M. Wallace-Hadrill (Hutchinson) 8s. 6d.

This book impresses by its sober and patient probing and testing of the mortal remains of these six centuries. The author takes great pains to explain the exact nature of the evidence upon which he builds his picture of the times. The rushing of armies and the splitting of empires is stilled, while in the study we examine what has survived fire and sword, ignorance and neglect. But perhaps it is too much the historian's picture we receive; the great strength of the Roman tradition in barbarian Europe; the development of Lombard law; land tenure under the Carolingians; missionary effort allied to military ambition—the subjects follow one another in cool and steady succession. The turmoil and confusion, the rise and fall of local dynasties and the extraordinary leaven working all the time at all levels which was to produce the glories of the Christian Middle Ages, are underestimated.

But on questions of detail many fascinating points are raised. Did the Arabs blockade or indirectly encourage trade? Was barbarian law based on Deuteronomy? There is an excellent bibliography.

J.B.

BOOKS RECEIVED

Bowes and Bowes : *Plotinus and Neoplatonism*, P. V. Pistorius.
The Newman Bookshop, Oxford : *The New Eve*. J. H. Newman.

Faber and Faber : *Unseen Warfare* and *Writings from the Philokalia*, E. Kádloubovsky, both edited by G. E. H. Palmer.

Thomas Morus Presse, Wien : *Der Dialektische Materialismus*, Gustav A. Wetter.

Mowbrays : *On the Song of Songs*, St Bernard ; *The Western Liturgy*, Theodor Klauser.

Seminarium Franciscane Orientale (Egypt) : *La Teologia Assunzionistica nella Chiesa Egiziana*, Gabriele Giamberardini, O.F.M.

S.P.C.K. : *God in Patristic Thought*, G. L. Prestige (2nd edition).

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The Revd Edward Quinn

Liturgical Reform

Lancelot C. Sheppard

Newman and Modern Education

The Abbot of Downside

Words and Meaning in Poetry and Philosophy—II

J. M. Cameron

Farne Island and St Cuthbert

Dom Aelred Watkin

Reviews of Books

Commentary

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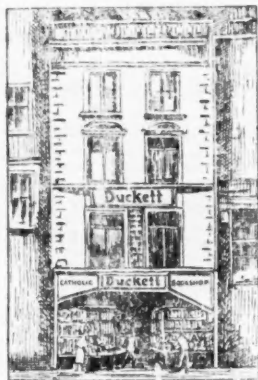
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